

REFORMED CHURCH MESSENGER

For the Discouraged

For him who strives to reach a higher plane
Above the body's needs, the clawing pain,
The crude temptations that beset man's way,
The worldly clamour bidding him to stay . . .
For him who, striving thus to keep his soul
Free and untrammelled as he seeks his Goal,
Slips back—and lies discouraged by the fall—
Wondering if he be worthy after all . . .

Oh God, it is for him that I would pray!
Grant him fresh strength to meet each new-found day;
Lend him Thine hand that he may rise once more,
And, in that knowledge, climb as ne'er before. . . .
Give him to know each trying day he lives
A loving Father watches . . . and FORGIVES!

—Grace Harner Poffenberger.



*"Proclaim liberty throughout
all the land, unto all the
inhabitants thereof."*

A Splendid Torch

I am of the opinion that my life belongs to the whole community; and as long as I live, it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die; for the harder I work, the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a splendid torch which I have taken hold of for a moment, and I want to make it burn as brightly as possible, before handing it on to future generations.

—G. Bernard Shaw.

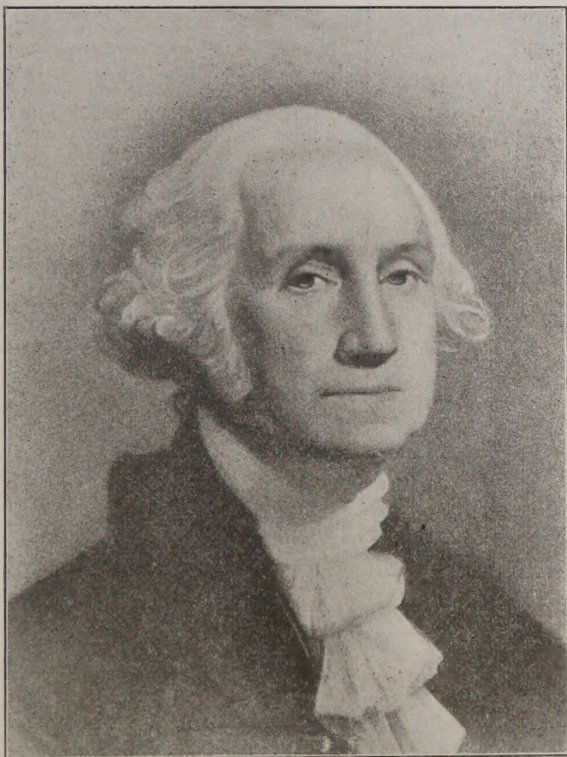
A Prayer for Vital Religion

Live in me, O God, and develop in me a living faith that will answer my questions and meet the world's need. Grant that the great emotions, thoughts, and forces of Thy world may be made real in my heart and mind, and that I may learn to understand the deeper truths of life.

Fit me, O God, for the struggles of life. Help me as I turn aside the temptations of the daily road, and shun its unimportant distractions. Be my companion in my loneliness, my stay in my weakness, my refuge in storm, my comfort in sadness, my teacher in ignorance, and my goal in living. Imbue me with the spirit necessary to proclaim Thy truth, and the courage and devotion necessary in Thy service and discipleship.

Live in me, O God, purify me from all uncleanness, and deliver me from all selfishness and unworthiness. Help me to benefit the lives of my fellow men, and to be aware of the greater problems and critical needs of my time, that I may steadily make my efforts count for nobler personal living and social betterment, through Jesus Christ my Lord. Amen.

—Richard K. Morton.



"The name American must always exalt the just pride of patriotism. . . . The propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained."—George Washington.

PHILADELPHIA, FEBRUARY 14, 1935

ONE BOOK A WEEK

HUMAN EXPLOITATION IN AMERICA

Few men in public life today stand out among their fellows with Norman Thomas, in integrity, honesty, devotion and attractiveness of personality. A graduate of Princeton (I was glad when his **Alma Mater** had the vision and courage to honor him with a degree), had he elected to ally himself with either of the two major parties, he would undoubtedly have been called to elevated positions in our political life. A graduate of Union Seminary and for a time a pastor (I have always regretted his recent withdrawal from the ordained ministry), had he chosen to accept the necessity of limiting or modifying his early leaning to what we call the left, he would have been a great leader of the Church in its social ministry. As it is, although he seldom discusses the bearing of institutional Christianity, there are doubtless thousands of our preachers who, while not accepting his social theories (not a few whom I know have voted for him as a political candidate at times), have profoundly admired and deeply respected him and have been aroused to a sympathetic attitude to his objectives. I venture to say that history will enroll him as one of the major prophets of our day.

His latest volume ("Human Exploitation", Frederick A Stokes Co.) does little more than suggest or hint at his Socialistic theory and will be read with sympathy and profit by those who are opposed to it. Yet with characteristic veracity, he tells us that he cannot "assume an impossible objectivity", much less "assume a neutrality in the struggle where my whole life is enlisted on the side of the exploited." He has, however, I believe, succeeded in his effort "to be both fair and accurate in stating facts." They have not been wrested to fit a theory and the moral implications are on every page, as discernable as the economic.

The volume covers a wide field; the exploitation caused by the misuse of our natural wealth in and under the land; by machine production; the wage system and unemployment; the special problems of women and children; and "the shame of America's treatment of the Negro." The author does not confine himself, however, to the laboring classes, and tells us how we all, as consumers, the small investors, independent producers and merchants are exploited by a system which none can escape. His closing section is on the role of government in peace and war.

Dr. Thomas does not simply relieve his feelings by the somewhat customary socialistic invective against men of wealth. Our poverty, insecurity and exploitation "are not the judgment of God or nature upon us, but are our own creation." We are seeking "easy cures partly because we have not realized how deep and extensive is our disease." (Do not the predictions of recent years, even by supposed great economists, about prosperity being "just around the corner" justify Dr. Thomas?)

In 1926, one per cent of the population owned 33% of wealth; ten per cent owned 64%; the poorest 25 per cent owned but 3½% of wealth. One per cent received 26% of income; 10 per cent received 40%, and the poorest 25 per cent received but 3½% of income. In 1930, the first depression year, wages declined 8% while dividends more than slightly increased. In cases of relief our cities have in instances given a relief average running from 7 to 11 cents a day, each person, with many left without even that. These are but samples of figures revealing the situation, in contrasts.

Space prohibits more than a few striking examples revealing the complexity of our plight. For example, "the country makes a worse showing than towns and cities in the matter of health statistics." We are taken away from Lake Shore Drive in Chicago to its "long, dreary stretch of drab ugliness." Even "homes", among workers are used to hold them in industrial bondage. The plight of the farmer is tragic, beginning with his five or six-year-old children in cotton fields, the conditions in mining camps (between 1923 and 1927 the dead and injured numbered 160,000) is beyond imagination. The percentage of fatal industrial accidents in the United States is declared to be twice as great, proportionately, as in England and Wales.

As to old age, "approximately 2,700,000 of the 6,634,000 persons of 65 and over are supported almost wholly by others. The average American 'poorhouse' is an infamous thing, strangely compounded of waste, inefficiency and cruelty." (One is reminded of the recent revelations at Welfare Island, New York.) Our youth face

overwhelming terms that, as the author intimates, no matter how good men try to be, they cannot realize any substantial ideals under our present economic system. It is indeed interesting to note that a man who foreswears Mr. Hoover's "rugged individualism", is dealing constantly, in this volume, with the individual. One can almost feel, in reading, that he, or his known neighbor, is the main concern of the author. There is a note of the sense of personal values like that of the Gospels.

Dr. Thomas makes no revolutionary threats. He would follow evolutionary processes, but would not accept any theory of so-called normal or natural forces as a corrective. The whole scheme of things is beyond that. Unless we ourselves abandon the system, revolutionary forces will get out of control. In other words, "Capitalism is sick unto death." It cannot be cured by "Humanitarianism". The farmer cannot save himself by his "fallacy" of a tariff wall that cuts off his own market. The system under which "the corporation is employer, landlord and merchant" is "feudalism". A government whose Department of Mines can only report accidents and cannot enforce its own decrees is futile. Labor unions fighting one another will not bring wages. Collective bargaining with private interests is not "collective planning for the common good." Private ownership of natural resources is "simply the right to rob." Nature's own power is made an agent of exploitation. There can be no true "New Deal" based on the profit motive. "Public Works" might "prime the pump" were it not that the pump itself is disabled. Organized labor cannot gain its ends when it has no political solidarity. Employee ownership is a myth.

The highest social interests have been conserved when government has taken them in hand and not when it has tried to "regulate" private interest. "There can be no individual liberty whose champions ally its fortunes to an economic system which has broken multitudes of human beings on the rack of poverty and the wheel of war. The first step in man's final emancipation from a predatory society is to build a system which seeks to share the abundance which already we can create."

This is a disquieting book. It is appropriately bound in jet black. No one can read it without realizing that the looked-for "recovery" is more likely to be witnessed by our children's children than by us, and that the conditions, both economic and moral, which have brought us where we are, will not be corrected by palliative or patching.

And now, where do my readers, preachers and laymen, come in? No matter how good a system Dr. Thomas may have, the world needs a new spirit. We have a task far greater than that of our economists. As Professor Horton said (reviewed in issue of "Realistic Theology"), these problems "cannot be solved by human cunning and human will-power alone." "We shall be delivered from our social ills only if we first learn how to discern behind the surface of human events the constant action of divine Providence and then learn how to align ourselves with the great thrust of that Holy will and serve as instruments in that mighty hand." We need both Horton and Thomas. Both are prophets of the Kingdom. Horton would face Thomas's realism with the reality of God. Indeed I almost wish I had read Thomas first, and I hope that my readers will read both.

—Charles S. Macfarland

THY LIGHT

Lord, give me a heart that's tender
And a tongue without a sting;
Help me, too, a service render
That a joyous heart would sing.

Lord, give me strength that I may walk
The narrow path of right;
That I may not in all my talk
E'er lose truth's glowing light.

Lord, help me feel a sympathy
That'll guide my footsteps true;
And then I know I'll ever be
Righteous in what I do.

Lord, give me strength to face the foe
With will that's strong with right;
And help me walk so I may show
I'm guided by Thy Light.

—Harry Troupe Brewer

Hagerstown, Md.

unemployment, unless it be by conscription for another war. Our women are forced to leave home for labor mostly by "economic insecurity," and they bear a double burden. The story of our multitude of boy and girl tramps is disheartening. In 1933 many of our public schools were closed or cut. The inhumanity of the lynching mob goes beyond the cruelty of wild Indians. In fact "the problems arising from slavery are still unsolved." In the labor struggle "what government protects is not public interest, but the rights of employers, which rights boil down to the right to exploit workers."

Finally, we are told, the consumer pays for all this. We (you and I) pay Mr. Charles Schwab and his associates an amount equal to 80% of the sum that went to the common stockholders and give Mr. Eugene Grace his bonuses of \$1,623,753 in one year. We pay tribute to the 200 largest corporations which own 22% and control 50% of our wealth.

And now, the government also exploits us all, by its compliance in the war system, by protecting armament concerns, by the maladministration of justice, which President Taft called "a disgrace".

The indictment is thus drawn in such

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EDITORIAL

THE PROPHET'S VISION

He said: "I see." And they said: "He's crazy; crucify him." He still said: "I see." And they said: "He's an extremist." And they tolerated him. And he continued to say: "I see." And they said: "He's eccentric." And they rather liked him, but smiled at him. And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear. But he said as if he'd never said it before: "I see." And at last they were awake.

The paragraph preceding is from "The Prophet," by Horace Traubel. It is one of the best brief word-pictures we know to illustrate the courage, patience, persistence and ultimate triumph of God's seers, poets and prophets. Let all the representatives of Christ, all the workers in His Church, take to heart its thrilling lesson. How easily discouraged some chosen ambassadors of the King are found to be. How few apparently have the grit to "see it through." When those to whom God's message is given prove hostile or indifferent, how easy to give up the fight. The men ready to stone the prophets are active as ever, even though the stones are more frequently false and malicious ideas than literal brick-bats. It requires the long view of an unfaltering faith in the face of repeated defeats, to keep on believing in the possibility of a saloonless America or a warless world.

As Edward Markham sings it:

"Break the dead branches from the path—
Our hope is in the aftermath;
Our hope is in heroic men,
Star-led, to build the world again."

Sometime ago we heard that great woman, Mrs. Carrie Chapman Catt, repeat eloquently the well-known story of how the elder Cato came back to Rome after a journey that took him to Northern Africa and caused him as a patriot to be stirred to the depths with envy, hate and fear as he surveyed the apparently invincible wealth and power of ancient Carthage. There he beheld the enemy of his own nation which, if not checked, would prove to be the undoing of the country he loved. When he came back to the Senate of his people, he sounded a message which caused his countrymen, if not indifferent, to laugh or sneer

at him as a fanatic. That message was: "*Carthago delenda est.*" (*Carthage must be destroyed!*) But Cato was deaf to jeers and sneers; he just kept on repeating his message: "*Carthage must be destroyed!*" It was a long time until others began to echo that call. Very slowly did it take root. But Cato kept on insinuating that idea into the hearts and minds of the multitudes, until at last it swept like a resistless flood across the land and started the Roman legions on a war of extermination, and the wealth and power of Carthage was resolved into dust—so utterly destroyed that it has been difficult even to locate with accuracy the site of the ruins of that once proud and prosperous city. "*Carthago delenda est.*" It has been well said that there is nothing in the universe quite so potent and unconquerable as "an idea whose time has come."

The five supreme curses of history have been: Slavery, War, Rum, Impurity and Social Injustice. ALL THESE MUST BE DESTROYED. Let all the friends of the living Christ keep on *thinking* this, *saying* this, *praying* and *working* for this—and victory will be as certain as the promises of God.

* * *

MEET THE OWNERS!

The Twelve were holding an important meeting. They had many weighty matters to decide. A new government was to be set up and duties, offices and honors were to be assigned.

"I wouldn't be surprised if I were made Secretary of State," said one. Some frowned at this.

"I suppose I would be the logical choice for Secretary of the Treasury," said the man from Karioth. A whisper passed among the others at this.

"I heard the Master hint that I—"

A knock on the door interrupted the discussion.

It was some mothers with their children.

"We're sorry, ladies, but we're busy just now, so if you'll just take your children away—"

"My friends"—it was the Master speaking. The Twelve grew silent.

"My friends," said He, "don't you think it would be well to invite the children to our meeting? After all—in

this new Kingdom which we are to set up—they, the children, are the real owners, you know.”

The Twelve wondered at this.

And so do we!

Manufacturer: meet the new generation, they have the power of life and death over your machines. (When I was a boy millions were being made in the street railway business. Today the bonds of these railways are in default and their common stocks are valueless. The oncoming generation, the real owners, said: “We prefer to ride in automobiles.”)

Congresses and parliaments: meet the owners, those who are just arriving on the scene. Consider their interests well, for when these new folks tire of your “acts,” your labors will be dust.

Churches: meet the owners, the younger generation. Their needs come first. Consider them well, if ye would endure. Your future is in their hands.

—ADDISON H. GROFF.

* * *

BROTHERHOOD DAY

Of the designation of “Special Days” there seems to be no end, and to not a few they have become anathema. However, there is something particularly attractive and compelling about the designation of Sunday, February 24th, as *Brotherhood Day*. We all profess to believe in Brotherhood, but, alas, how often we permit such spite fences as class prejudice, race prejudice or religious prejudice, to belie our profession. We have had many recent illustrations in our country of the fact that intolerance still stalks abroad, and bigotry numbers its victims by the millions. Anything which can be done to foster the spirit of understanding, sympathy and common sense, is a real service to God and man.

We believe it could be made a benefit to every community to have a mass meeting on this suggested day, in order to advance a cause that should be so dear to the hearts of all men and women of good will. How can we so overcome our manifold misunderstandings between Catholics, Protestants and Jews as to get *the best co-operative citizenship*? How can fellow-citizens *learn to disagree without being disagreeable*? These are questions that are worthy of our earnest thought and prayer.

If you wish Brotherhood Day literature in order to guide you in the preparation of a sermon or address or in the arrangement of a service in your Church, write for information to the National Conference of Jews and Christians, 289 Fourth Avenue, New York City. Surely we can all unite from the heart in the prayer voiced by Alice Crowell Hoffman:

“God of my brother across the sea,
God of the stranger next door to me,
God of the world-wide brotherhood—
Grant me the grace to cast aside
The differences that may divide,
And see in all the true and good.”

* * *

THE ENTHUSIAST AND THE DOUBTER

The Holy Spirit

“Some Church School teacher has just got my boy tangled up by telling him that he must believe God is not one, but three. She thinks we have not talked enough about the Holy Spirit in recent years, and it seems she is trying to make up for lost time. My boy is nine. Tell me, why do religious adults insist on foisting their grown-up theories on little children?” The Doubter was not in good humor. He had just come from a conference with his son, who asked him all sorts of uncomfortable questions.

“I suppose,” replied the Enthusiast, “that the teacher would say the Holy Spirit is something more than a grown-up theory. Don’t you think there could be three persons in one God?”

“It isn’t a question of what I believe. It is a question of the best way to help my boy get the kind of idea of God that he can use, a way of thinking about Him that really matters in the life of a child. There have been de-

bates galore about three persons in one God, but I see no wisdom in cluttering the mind of a child with such difficult controversies.”

“Didn’t the teacher tell your boy that ‘Holy Spirit’ was one of the many names we have given God? If I call you ‘friend’ today, ‘man’ tomorrow, and ‘worker’ the next day, that doesn’t make you three persons, does it?”

“If the teacher had made it clear that she was talking about God in three ways, that would be a different matter. She appears to be making an effort to get the boy to believe certain doctrines that are dear to her, instead of guiding him into a companionship with God.”

“What do you yourself understand by the Holy Spirit? The idea is essential in my religious life.”

“I fear,” replied the Doubter, “that my thought is a little befuddled. Sometimes I wonder whether it would not be better to talk about God the Father, and let it go at that. If my boy comes to feel that this Father is always present, always supporting the best moods he has and always working for the creation of a fine world, that will be enough. What more would you desire?”

“As far as your boy is concerned, you are probably right. When you approach the question from the viewpoint of the grown-up person, the name ‘Holy Spirit’ helps to describe one way in which God works. We have used it so long that it would be hard to give it up. You can scarcely understand the history of the Church without it.”

(To Be Continued)

—F. D. W.

* * *

“DAVID COPPERFIELD” ON THE SCREEN

One of the memorable experiences of boyhood days came from the reading of *David Copperfield*. It opened a new world of pleasing and thrilling illusions and introduced us to a motley group of the most interesting characters we had ever met. All things considered, through the years we have continued to regard it as the most enthralling of all novels. Its famous author did not hesitate to call this great story the “favorite child” of his inspired pen. How grateful we should be, therefore, for the magic art of the silver screen, whereby this immortal tale *comes to life before our eyes*. Here is the motion picture at its best, when it portrays with such meticulous fidelity the classics of literature! Pictures like this reveal how tragic the frequent prostitution of the films to base uses has really been. Let us hope that we shall not soon hear again the false plea that good pictures do not pay. The crowds which have been flocking to see this version of the masterpiece of Charles Dickens are giving the vote of millions to refute that spurious notion.

* * *

INTERCESSION

In one of our Church bulletins last week, we read the following: “*The pastor’s outstanding objective is the formation of a great prayer group in this Church. Do not forget your Church and your pastor each day in your prayers. Let us all pray for one another.*”

There are some congregations today in which it seems to be quite out of the fashion either to expect or to ask for anything of this sort. One prayer meeting after another has been discontinued, largely because interest in maintaining a respectable prayer meeting was lacking. It is to be hoped, of course, that the giving up of a mid-week service which may, at best, have been only formal and conventional, did not mean a cessation of prayer in the private lives of our pastors and people. Yet, there are doubtless some who, if perfectly frank, would admit that prayer does not mean quite as much in their lives as it once did, and it is undoubtedly this lack of “the practice of the presence of God” which accounts for the spiritual impotence of some congregations, as well as of many individual Church members and even shepherds of the flock.

In his book, *Parable and Precept*, Dr. J. B. Gambrell truly says: “Back of every great movement in the Kingdom is prayer. *The most useful people in all of the Churches today are the best pray-ers.* They are far more useful

than large givers who do not pray. They are far more useful than preachers who only preach. Great pray-ers are far more needed than great preachers, great givers, great singers and great workers, all put together. If we can have great pray-ers, we can have everything else. In many a pulpit today is a cultured preacher, fooling away his time on labored, scholarly sermonettes which fall on the people as the dead leaves of the forest under mid-winter's frost. Vast sums of money may be put into great meeting-houses with costly equipments, yet the whole be like a display of cut flowers, without life, and lacking the attractive fragrance of the garden of the Lord. People who are endowed with a deep sense of the spiritual essence of things, refuse to be cheated by a lifeless procession. They will not accept word-pictures of bread for bread itself. What is needed in these valleys of dry bones, these beautiful cemeteries of dead Churches? The overwhelming need is the Spirit of power and life, to make the dead live before the Lord. How can we have the Holy Spirit back in our Churches? By prayer. It is a wonderful promise. If two agree as touching anything—this thing of power and life through the Holy Spirit in the Church—God will do it. It is sheer nonsense to resort to tricks to work up revivals. It must come down from the Father of mercies, and the right kind of praying can get it.

"Ten men could have saved Sodom. Two real pray-ers can save any Church. I lay it on the hearts of all who believe in prayer. Take no fright from circumstances, or difficulties. Pray and look to God. He can manage it all. He has lifted distracted, lifeless Churches from the dust and converted them into victorious armies. The short of it is, the Kingdom will come by power, and power is with God. It comes in answer to believing prayer."

The approaching season of Lent will be a time of blessing in the degree that we can make that spirit of intercession a real thing in our Churches. Surely, you have noticed how frequently the Apostle Paul asked for the prayers of those to whom he wrote his wonderful epistles. "*Brethren, pray for us.*" This was his plea in varying forms and frequent instances. Can your pastor count on this absolutely essential spiritual sympathy from his people in these difficult days?

* * *

ARE YOU GETTING READY?

What plans are you making in *your* congregation to magnify the season of Lent? It should be the most intensive observance of these wonderful weeks that we have ever had in our Church. Pastors and people must work together to use this gracious opportunity to the fullest extent. The size and quality of the spiritual in-gathering will depend largely upon the degree of our consecration to the task. Dr. S. Parkes Cadman said the other day: "In every country of the world half-empty Churches, political hatreds and rumors of wars abound. Yet millions know that only Christ's way of life can save the world from catastrophe. What are we, as individuals, doing to avert this doom? Have we compromised our faith?"

It is to be feared that only a saving remnant in each congregation appreciates the seriousness of this hour of history through which we are passing; but, even if only this saving remnant does its duty, it will spell blessing and fruitfulness for the Church of Christ. The very ferment in our social order makes the day strategic and epochal. We simply cannot afford at such an hour to play at the job or to approach it half-heartedly. The very stones will cry out against us if we do not "mean business" as we face the opportunities and obligations of the approaching season of Lent. Remember, a Church without a plan is likely to drift—and get nowhere. John Oxenham has put the summons in these imperative words:

"Not since Christ died upon His lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past.
But with His help who did the first earth build,
With hearts courageous we may fairer build this last."

CAPITAL PUNISHMENT

The criminal wave that has swept over the country during the past few years, with such appalling effects, has caused a widespread feeling of dismay, if not indeed of despair. The frequency of desperate crimes, committed with the use of guns, and in which real battles have been fought and lives, both of good citizens and the desperadoes, taken, has stirred the whole nation. Sometimes scarcely a day would pass that did not bring the tidings of some terrible affair,—banks robbed, payrolls seized, men of wealth and prominence kidnaped,—and thoughtful men began to wonder whether the country would be forced to submit to the rule of banditry!

One serious result of such dastardly criminal action is the possible, and probable revival of the old-fashioned method of taking the life of the bandit as a way of punishment for his criminal action. Many states have kept the death penalty through all the years, though more generally the gallows has been permitted to decay, while the electric chair has not yet been installed. More drastic punishment is now demanded. Legislators are being swept off their feet by this "wave" of resentment, and are re-enacting the old law that provides for the capital punishment of the desperado. Is it wise to do so? Shall we turn the tide of progress backward, and resort again to the rope or introduce the electric chair? This writer says—NO!

There is not space in a brief article to discuss the matter fully, but there is room for a few suggestions. One of the arguments in support of capital punishment is that it will lessen crime by deterring the potential criminal from his act. The facts do not seem to support such a claim. Probably most great criminals—hardened men—would prefer execution to life imprisonment, unless they felt pretty sure of escape, or pardon, or parole. Moreover, a psychological principle is involved: The hanging of a man draws another towards the halter! It is a principle of wide application. Experienced penologists do not think that capital punishment is a preventive of crime.

In the mind of this writer the chief reason for the abolition of capital punishment is that we have no moral right to take human life. It is a tremendously serious thing to hang a man or lead him to the electric chair. Even though our indignation is roused by such dastardly acts as these desperadoes commit, are we going to let our tempers run away with our cool judgment, and send them without pity into the presence of the great Judge? Why not consign them to Alcatraz Island, or some other stronghold, and meanwhile strive to reach their conscience—their souls—and bring them to repentance?

Half a century ago there were two bands of gangsters in Missouri—the Younger brothers and the James brothers—that terrorized Missouri and neighboring states. They were desperate and dangerous men. More than forty years ago they invaded Minnesota and attempted to rob a bank in Northfield, a small town forty miles south of St. Paul, and in the melee shot the cashier. In that comparatively early time it was not easy to make an escape, and the three Younger brothers were soon caught, tried, convicted, and sentenced to prison for life. One of them died in prison. Twenty years ago the writer of these notes visited that prison and was invited to take lunch with the warden, Henry Wolfer. During the lunch hour the warden volunteered the statement, that if those Younger brothers could be paroled, he would ask for no better neighbors! Not long afterwards the surviving brothers were paroled and settled down as quiet, respectable and worthy citizens. They have both died since. What if those men, desperadoes indeed, perhaps murderers—the cashier of the Northfield Bank was shot dead!—had been executed and sent into the presence of the Most High impenitent?

In my recent reading I came across some sentiments of Emerson that appeal to me: He said that whatever you did received its reward, or penalty, in yourself! If you do a good deed, YOU are the better for it; if you do something evil, that act records its punishment in your own soul! If Hauptmann is guilty of that awful crime in Hopewell, is it possible to inflict any punishment upon him like unto

that which he will suffer in his own soul through all eternity? If guilty, let us send such monsters to Alcatraz Island, or similar confinement, and give them a chance to meditate on their evil deeds, and possibly repent.

—G. S. R.

* * *

REAL MEN IN THE PULPIT

The true ministry is sent of God. In the great intercessory prayer with which our Lord closed His ministry, He said: "As Thou has sent me—so have I also sent them into the world." He said to His disciples: "I send you out." "Go ye therefore." Now then, "we are ambassadors for Christ." "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Every true minister is an accredited representative of his Divine Master. For his support and protection the Master has said, "He that received you received Me." I do not mean that the obligation is upon the people to respect every man who claims to be a minister of the Lord. It is their privilege to discriminate between the true and the false, the worthy and the unworthy. Since the days of Judas Iscariot, there have been in the Christian ministry wolves in sheep's clothing—sanctimonious, boastful pretenders, with a devil's purpose, but with an angel's face. Such it is a virtue to despise.

There are men who have gone into the ministry for a mere livelihood. They have no deep conviction of duty. They have no profound sense of responsibility. They have no burdens. They make no sacrifices. They are simply making a convenience of God's altars. Evil ministers, says Hooker, are like torches, a light to others, but not to

themselves; or, as Cox says, like Noah's carpenters, building an Ark for others, while they themselves are not saved by it. I have known preachers who took life very easy, who made no use of their brains and nerves, but preferred to plough with Samson's calf (Judg. 14:18) and on Sunday fed the people with stolen food.

It is said of a minister who performed fairly well, but lived very ill, that "when he was out of the pulpit, it was a pity he should ever go into it; and when he was in the pulpit, it was a pity he should ever come out of it." People are not obliged to respect and honor such preachers. I believe it to be their duty to repudiate their claims, and to rebuke their sordid and irreverent spirit.

To imitate is to ape, and to ape is not manly. Imitators sell at a low rate; they are always rejected by men of understanding. It is not becoming the dignity of an ambassador of Christ to go on an errand in a stolen coat. Dr. John Hall says: "The minister is to be a real man, a true man, a live man, a simple man,—great in love, in his life, in his work, in his simplicity, in his gentleness." The life of a true minister is a visible rhetoric, in and out of the pulpit.

The true ministers are sent of God. They are in the pulpit of every denomination of true Christians. "By their fruits ye shall know them." They are men whose lives adorn the doctrine they profess. They carry their credentials in their Christ-loving hearts, and exemplify them in their deeds of devotion to God and humanity. These are God's anointed. He who loves them and honors them loves and honors Christ.

—HENRY C. SCHLUETER...

Baltimore, Md.

The Thoughts of Justus Timberline

Why Imitate the Cheshire Cat?

One trick of the news-reels gives me a decidedly gone feeling, all the more because so many of our public characters fall for it.

I mean the posed and often hideous grimacing which seems to be called for whenever a news-producing personage stands before the newsman's camera. If the Cheshire Cat came back he would be an ideal subject for the news-reels.

Abraham Lincoln was homely enough, and Robert E. Lee was handsome enough, but I can't imagine the appearance of either of them being bettered by obedience to the command to smile for publication.

I venture to doubt that the leaders in our American world are always on the broad grin, and I doubt almost as strongly the the people expect them so to be. Those among them who are entitled to any respect at all have burdens enough to cut pretty deep and sober lines on their faces.

Once I knew a man who had suddenly taken up with one of those witless cults which magnify "the smile that won't come off." For weeks he stirred his friends and even casual acquaintances to helpless rage by his perpetual "smiley—happy" attitude. They called him that; "Smiley Happy." He became one of our town's prominent nuisances, which was quite unnecessary, for we had no lack of public pests. Then came a day when we said to one another, "What's happened to Smiley Happy?"

And we realized that the once fadeless smile had faded and gone. The labored effort of perpetual hilarity had ceased and desisted.

One citizen, bolder than the rest of us, asked Smiley about it; What was the matter?

"Well," said he, "the fact is I got deadly tired of being so everlastingly happy all the time!"

Of course he did. In a world like this anybody worth his salt must have moments when a broad smile would be as appropriate as a clowning at a funeral. Besides,



life is something more than a succession of curtain calls.

Not for nothing is Jesus named The Man of Sorrows. If He smiled when He looked on the young man and loved him, it must have been a smile far sadder than tears.

He had to look at His enemies, and at His unfaithful friends, and at the inconstant fickle crowd, and at the heedless Jerusalem.

If there had been camera men in that day, even their hard cynicism would not have let them bid Him "look pleasant, please."

They cannot be restrained now, perhaps, but surely their subject—often their victim—could be allowed to keep some of his self-respect, whether he is the nation's head or a private citizen who still remembers his murdered baby.

Every Question Has Two Sides

Last week I heard three political speeches, and read two explanations of plans which are guaranteed to pop around the corner and get a strangle hold on a new sort of prosperity.

When my head stopped aching, I found I had acquired one idea which both the speakers and the planners hoped I wouldn't catch.

This was it: They believed that nobody who read their stuff would bother to think for himself about their arguments.

All five of them betrayed the utmost

anxiety lest somebody should discover or be told anything unfavorable to their various contentions.

This discovery of mine, which I began to make long ago, soon after I was old enough to hear speeches and sermons, seemed to me particularly important just now, in the present situation.

The man who always gets my confidence is the advocate who is both fair enough and smart enough to see the other side of the argument, as well as his own.

I have heard of a lawyer who is feared by the opposing counsel, when he goes to court, because he somehow manages to state their case a little better than they can state it themselves. Then, as they have learned to their sorrow, he is all the more likely to demolish it because he knows not only all its weaknesses but its strongest points as well.

When you read your New Testament with that idea in mind, you'll discover how Paul used the same method. He did it before Agrippa and Festus. He did it in his Letters to the Romans and the Galatians. He did it superbly in his speech to the Athenians on Mars Hill.

It takes a big man to face all that can be said against his beliefs, to admit all the weaknesses of his program, and then to show that, in spite of everything, he has a better case than his antagonist. And often bravery must be added to bigness.

One great value of religion in today's world, after allowing for all the hypocrisies, inconsistencies, and follies of religious people, is that it has vastly more to offer than irreligion; which by the way, has plenty of hypocrisy and folly of its own.

To put it another way, the case for religion goes stronger, not weaker, when you think of what are offered as substitutes for it.

Thoughts at a Revival Meeting

The revival meeting I attended last Sunday night was worth a good deal, to me.

It was the first time in years that I had seen the old-time evangelism in full blast. And it said something to me.

I was glad that my Church had quit using some of the old methods and appeals. Last Sunday night they seemed to me as unlovely and foolish as I used to think them when they were the regular thing in all sorts of Churches. It's no part of my intention to describe them here.

But some other methods of the meeting I really enjoyed, all the more perhaps because I always enjoyed 'em, and of late I've missed 'em.

The singing, for instance. (You know that I'm particular about singing.) I can get something like last night's effects now and then when a Kiwanian or a Rotarian friend takes me to his club luncheon. But we've got past it in our Church, and we haven't found any workable substitute.

I wonder why. It was just good, hearty,

informal singing, — familiar Gospel songs yet not the threadbare ones. Everybody sang. One alto voice I could pick out that had ideas of its own about both time and tune. But, nobody cared, and sang on, lustily. The wandering alto even supplied a certain effect of modernity.

My opinion is, and has been this long time, that in an informal meeting, the singing is not dependent on a conductor's gymnastics, but on something deep in the feelings of the singers.

Once, long ago, I watched Gipsy Smith lead a great audience. He did it with hardly any gestures; but he was very wise.

He had announced a song the people liked. He sang line or so alone; he had everybody's rapt attention, and then he said, with just a motion of his hand from the wrist, "Come along, now." How they came!

So it was last Sunday night. The leader

knew the song, and was therefore free of the book. He had sensed, and in a way produced, the mood of the congregation. He did not hesitate nor mumble; his every action was quiet but sure. Above all, he did not talk!

The singing took up some twenty minutes. I could have stood another ten minutes of it, which meant it was time to stop.

My contention, dearly beloved, is this: We may not like some evangelistic ways and means; but we are foolish to let the evangelists have a monopoly on what nearly everybody, in any Church, would still enjoy.

A good evening sermon would be no worse for coming after a really well-planned twenty-minute song service. Even the sermon of the other night, which I should say violated every sermon rule that the preachers must know by heart, was made almost endurable by what had gone before.

Pastors Who Bless Us—An Appreciation

By DR. HOWARD J. BENCHOFF

The article by Dr. Richards in the "Messenger" of Jan. 24, stating that the altar of the Old Harbaugh Church was presented by Mrs. S. E. Stofflett for placement in the archives of the Historical Society of the Reformed Church of Lancaster, stirs memories and sentiments to which I feel that I wish to give expression.

My mother, the youngest child of ten born to William and Susan Johnston (nee Harbaugh), is a niece of Dr. Harbaugh and has spent her life within the charmed circle of Harbaugh's Reformed Church. The Church and yard, the outlying burial lot over in yonder field, where the earlier Harbaughs rest, all lying at the foot of and within the shadow of South Mountain, below Pen Mar, High Rock and Mt. Quirauk, the Harbaugh homestead (a stone house) still standing, and the spot where stood "Das Alt Schulhaus an der Kriek" all within a stone's throw from the Church (what memories!), needed but a Gray to pay fitting elegy to the villagers and country folks who now rest there in peaceful silence; most of them had "kept the noiseless tenor of their way in this sequestered vale."

And the beautiful Blue Ridge Mountains, of which South Mountain is a part, with its ranges and peaks, dales and gorges, and murmuring streams, down where the hemlocks hum their minuets, needed but a Burns or Walter Scott to paint a picture of nature and romance that would rival that of the Scottish Highlands or the lake region of England. Just across the ridge is Harbaugh Valley, whose early settlers must have thrilled at their first view of the Cumberland Valley, as did the Knights of the Golden Horseshoe when they first looked down upon the Shenandoah. But back to the Old Harbaugh Church, with its high pulpit, its straight-backed pews, the oil lamps, and the big stove that stood in the center of the room, giving warm welcome to all comers in those days of deep snows and real winter. One thing I well remember; no storm was too severe to turn those reverent and hardy folks from their Sabbath duty.

The venerable Rev. Joseph W. Santee, D.D., was pastor here for 39 years. He lived at Cavetown, preached at Wolfsville and Leitersburg, then appeared at Harbaughs, often for the afternoon service. If an honest confession is good for the soul, then here we must admit that the theological discourse, lasting for almost an hour, the anthems by the choir, and the prayer made the lad somewhat restless, as he remembered the chores that awaited him at home, almost two miles distant. But we can still hear that rich voice, so

GET AND GIVE

By W. E. Raffety, Ph.D., D.D.

For what do you live?
For what you get?
Or what you give?
Which is the dynamo
That makes you go—
GET or GIVE?

Get from the world its treasures,
Knowledge, friends and health.
Heap to the full your measures,
God, and good, and wealth.

But—
GET to GIVE.

Don't be a miser,
A slave to your gold;
Giving is wiser
A hundredfold.

So—
Get and GIVE.

Get—you must
If you would **GIVE**;
GIVE—you must
If you would **LIVE**;
For—getting without giving
Is existence, not living.

kind, so endearing in tone, so dignified, explaining to the willing hearers the message that was prepared with great care. And we can especially remember the voices in the choir, two of them in particular, a rich tenor that gloried in song, and a modest alto, that was none the less melodious, and the pride of the son, whose interest was more than conventional. Dr. Santee baptized my parents, confirmed them, married them, and baptized my brothers and self.

And then came along the young pastor, Rev. S. E. Stofflett, just a few years out of the seminary, full of energy, missionary zeal and a desire to win souls. I think many young folks have had at some time in their lives a friend whom we might call a second "Pater Familias", or a teacher who has been the inspiration of their life. Such was Rev. Mr. Stofflett to me. He was greatly interested in the problems of his people, their crops, their business, their homes. Verily, he was always welcome. Somehow his spirit and laughter and discussions led naturally to the hour for family worship, an art that seems difficult for many leaders, to soothe, to comfort the afflicted, to speak with the sympathizing voice, in tones that bespeak confidence and affection. This was a

source of much strength to his people, who gave up their tasks for the moment and enjoyed the minister's visit. He knew how to reach the men by taking part in their sports and hobbies.

It was he who persuaded my parents that I should go to college, and to that end he went out of his way to help me. I taught a township school for two terms, six months each, on the crest of South Mountain, near Monterey and Buena Vista. The school was known as the Mt. Zero School. Don't let that name arouse your curiosity. Those were the halcyon days, when we lived as now in the heart of a romantic region.

On Saturday I would make my weekly trip to Waynesboro, to visit the parson, who taught me my early Latin and Greek. What a teacher, what enthusiasm! And it all seemed to roll along so cheerfully, a task that he accepted as an opportunity for service.

Ere long he decided that the Harbaugh congregation should have a new building, and to that end work began. My father agreed to tear down the old Church, in which I played a rather laborious part, with the removal of furniture, roof, beams, doors, windows, floor, bricks and wreckage. And from the wreckage of the old the new building arose—a beautiful rural Church, fitting memorial to the epic record of these progenitors, whose faith and service established this foundation. A new Church? Impossible! But before the parson was through with his task, those who thought they could subscribe but a small sum, began to feel their strength, and tens grew to hundreds. In a short time the Church was paid for; the unexpected had happened. It was during this time that the pastor brought his bride to join in this happy pastorate, who labored with him faithfully through these many years and shared his joys and sorrows.

And the services—carriages rolled in from all sections—men came to Church who hitherto had been indifferent. It was amazing. The congregation grew rapidly in numbers and, with such a leader to point the way, the Spirit of God worked in that community most effectively. What a pleasure it was to attend missionary programs on a Saturday night. The regular services were well attended. The missionary spirit prevailed, and the building of the Kingdom became a task of serious attention, enriching the lives of many as the good work went ahead.

Indeed, that was an outstanding period in the history of Harbaugh's Reformed Church. Others have served the congregation faithfully; but, to the impressionable school boy, this marked the high tide of

his experience. The reason is readily understood. To this man religion was a consuming passion. He gave life and growth to the ordinary routine. He stirred up latent energies and made the people better and the world happier for his having passed by that way.

The rural Church seems to have suffered. Some would have all wheels turn towards the city. Nay, friends—rather give these hurried and distracted city folks a chance to get back to nature's temples where we find the most beautiful houses of worship, to look at the landscape and mountains, and to put their feet on mother earth occasionally. It will be good for their bodies and souls.

Yes, the Church stands there, a monument to Dr. Stofflett and his people, a striking proof that those who have gone ahead still live, for their works do remain. The burial ground has been increased fourfold or better and is filling up. The boxwood and the ivy, the green sward, the trees and the flowers offer refuge for bee and bird, and meditation

for the folks who love to linger in that sacred spot.

And there stands the great oak tree as it stood for perhaps three centuries—a big tree when Dr. Harbaugh was a boy. Its girth must be 35 or 40 feet. The wide-spreading branches seem wrought into its massive trunk as with fibre of steel, by shoulders muscled for gigantic strain. Fleet suggestion to the traveler that life also must be as the oak, that it may serve and endure. Signs of decay are evident, but through the initiative of another son of the congregation, Dr. J. Harvey Mickle, the old oak tree has been treated by the surgeon, and promises to stay with us for many more years. Long has it given shelter and shade to man and beast. Woodman, protect it well, out of memory to a people whose God was the Lord Jehovah.

The young pastor was foresighted. He knew the importance of that altar. I'm pleased to know that it has been preserved. We forget sometimes to pay due reverence.

I trust my readers will pardon my desire to pay tribute, not only to the man

who greatly influenced my early life, to the Church of my youth, but also to the two singers in the choir, who have been greatly blessed with health of body and mind, and who will be found in their pew at Harbaugh's Church regularly, despite the years—an example that the younger generation might heed.

Just as I had finished writing this message, in came one of our fine boys to my library, to ask whether I had a certain book. I said to him, "Have you had a minister in your life who meant much to you?" This was the answer of the boy of 15: "Yes, sir, I have." I said, "Tell me about him; why did you like him?" "Well," he said, "he talked to me and seemed to take an interest in me. He is an old man, but kindly, and likes boys, discusses questions with me, my doubts and problems. He has white hair—is just sort of nice to look at. I have faith in his sincerity." And thus we are led to pay homage.

Massanutten Academy,
Woodstock, Va.

A Great Christian Layman

(The inspiring story of a consecrated life)

By DR. G. S. RICKER

A few months since the present writer published a brief article in the "Messenger" with the caption as above, and now he is fain to publish another with the same title. It is not often that two men of such outstanding character and achievement live in one comparatively small city, and it is very doubtful if the equal of the latter can be found in the entire country, or perhaps in the wide world!

Albert Alexander Hyde was born in Lee, Mass., March 2, 1848, and 17 years later came west to Leavenworth, Kansas, and a few years later, in 1872, he removed to Wichita, then recently founded. Here he engaged at first in banking and was apparently on the road to prosperity, when the boom collapsed, and he lost all his possessions and was also involved deeply in debt. Not yielding to discouragement, he began to look about for something by which he might retrieve his fortune, and after a few years he invented or discovered the recipe for the production of what is now known the world over as Mentholatum. Advertising this product widely and wisely, sales began to increase rapidly and in a few years became phenomenal in size. Naturally Mr. Hyde's income became very large, mounting at length to many thousands of dollars annually. While the home establishment for the production of Mentholatum, and its by-products, has always been in Wichita, branch houses have been opened in Buffalo, N. Y., Canada, Great Britain and other European countries, and as far away as Japan, and Mentholatum in the past 30 years has attained world-wide fame.

In the meantime, what was Mr. Hyde doing with all this money, amounting in the aggregate without doubt to several millions? The answer to that inquiry is what gives to the name A. A. Hyde chief distinction. Early in his career, and when he was struggling to make a living and pay off the indebtedness incurred by the collapse of the boom (for he eventually paid every cent of that indebtedness), he began the practice of giving one-tenth of his income for beneficent purposes. But as his income mounted upwards, he was not content to give one-tenth, nor two-tenths, nor three-tenths; he gave away the larger proportion of his income every year, reserving for his own uses only a moderate share of that phenomenal sum.

It is presumable that no man living, or indeed, that has lived, has given to so

many good causes so widely scattered as he. Nine years ago his fellow-citizens and friends far and wide gave him a great banquet on his 77th birthday anniversary that was attended by a very large number of people. Dr. John R. Mott, of New York, came purposely to attend the banquet and to make the principal address on that happy occasion. In connection with the banquet a booklet was published containing numerous of his practically numberless beneficences. They included generous gifts to many colleges and other institutions of learning, to the local, state, national and international Young Men's Christian Associations, to missions at home and abroad in many fields—India, China, Japan, Africa, South America and the islands of the sea; and he gave to these causes in large sums. The aggregate of his beneficences is not known, but it al-

THE THIRD PSALM

(Versified)

Dear Lord, how many enemies,
And how their wrathful numbers
swell!

They rise against me, raging still,—
With madd'ning rage and anger
fell.

They say with scoffing to my soul,
Not even God can make thee whole!
But Thou, O God, my strength and
shield,
In mercy doth Thy succor yield.

Unto Jehovah still I cry,
And He doth hear me from on high.
I laid me down and sweetly slept;
I wakened—by His mercy kept.

I will not fear ten thousand foes,
Nor aught their hate may interpose!

Arise, Jehovah! save, O God!
And smite them with avenging rod!
Mine enemies Thou dost chastise,
And all their wicked schemes despise!

From Thee salvation cometh, Lord,
And blessing Thou dost still afford!

—G. S. R.

most certainly would total several millions. It is thought that he did not know himself how much he had given during the 60 years of his active life. A local paper commenting on his life the other day said that he died a poor man. His will has just been admitted to probate, and places the estate at \$85,000, a considerable sum, but without doubt he gave away much more than that yearly for many years.

It may be inferred from what has been said already that Mr. Hyde was a Christian man. How early he became a follower of Jesus is not known to the writer, but probably in his early youth. When he came to Wichita 62 years ago, as there was then no Congregational Church in the town, he united with the First Presbyterian Church, with which he was identified for many years, serving as an elder and for a long term as Sunday School superintendent. A little more than 30 years ago that Church swarmed and the Grace Presbyterian Church was formed some distance to the east. Mr. Hyde became there one of the elders, and for all these years has taught a large class of men in the Sunday School. On the last Sunday of his life he was present at the Church service, taught his class, and attended a meeting of the session. Returning to his home, he complained of feeling ill and was ordered to bed by the physician, and on the Thursday following he quietly "fell asleep!" In another seven weeks he would have been 87 years of age.

Mr. Hyde was a modest man, attending strictly to his business from day to day, to his home, and to his Church, and to the great interests of the Church universal. He prayed and he labored for the coming of the Kingdom of God.

Although he gave so many millions to various good causes, he never gave carelessly, but made his benevolent investments, after thorough investigation. And when he had found that the undertaking was worthy, he gave "hilariously". The writer of these notes had one experience of his painstaking care in this respect, as the incident related below will indicate. He was anxious that his gifts should yield large returns, and they did—"some thirty-fold, some sixty-fold, and some an hundred-fold!"

The following incident will illustrate Mr. Hyde's care in making his investment

gifts: The writer went to him 25 years ago to solicit a contribution towards building a chapel in northern China, where his own spiritual son was serving as a missionary. Mr. Hyde replied to the request immediately by saying that he would write to the American Board (my friend was serving under that Board), and if that organization endorsed the proposition, he would help. The reply was favorable and Mr. Hyde said he would give \$300 towards a \$600 chapel (but immediately changed his offer to \$400) if our Church, just or-

ganized, and then building its own chapel, would give the balance, \$200, and he would give us ten days to secure the money. It is needless to say that his conditions were met, and in less than the ten days the draft for \$600 was on its way to China. Some years afterwards, my friend, who had become a distinguished leader in north China, told me that the building of that chapel was the real beginning of his great work.

Mr. Hyde was not a man of the schools, but in his long life he had accumulated a large fund of practical wisdom and be-

came a man of rare intelligence. Both through his world-wide business and his world-wide benevolences he had come in contact with all lands and all peoples, and what school is like that for the development of broad culture and noble character? As the sun was sinking down in the west last Saturday evening, Jan. 12, his body was laid away in the earth, but were not the trumpets sounding over on the other side, and did not the "shining ones" come to escort him up from the farther shore of the river of death?

Essential Elements of A Present Day Patriotism

By the REV. JOHN S. HOLLENBACH, S. T. D.

Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good. II Samuel 10:12.

This is our shortest month. But in a sense it is the most important month of the year. In it were born the two outstanding Americans who labored in the struggle for national freedom and unity and in the struggle for the preservation of that freedom for all and for the continuance of national unity. To honor them is our plain duty. It is to be taken for granted that we are to express our gratitude for what they were and for what they did. To do this acceptably and effectively we need to turn our faces more resolutely toward meeting the problems and difficulties of today. Times have changed and are changing. But something of the same spirit and passion that was theirs must be manifested by us. Hence let us consider several qualities which are Essential Elements of a Present Day Patriotism.

I. Ours is a democracy, a form of government in which the people rule, or should rule, in which the people virtually are the government. Hence the need of **Intelligence**. If people are to exercise their civic duties aright they must be informed. No democracy can long endure without an intelligent citizenry. The world shows us a number of reversions from democratic to autocratic forms of government. And where there is a retention of the form of popular government it is often in control of minorities. These conditions are in large part due to the ignorance of the people who are either deprived of the right of franchise or are incapable of exercising it properly. Yea, governments as well as individuals are destroyed for lack of knowledge.

Never before was it so urgent as now for the individual citizen to be well informed. Significant deviations from past procedures are made every day. Mere change does not insure progress. Hence it is necessary for people to know what steps mean advance and what steps mean retrogression.

Maybe it is true that we have been more engrossed in and concerned about the material and mechanical than the mental and the moral. Ponder this from "The Human Balance Sheet of '34", an editorial review in the February issue of "The Reader's Digest": "Let us not be deceived by the production of our farms and factories. The supreme question is, Did we grow in mental, moral, and physical stature? Not how fast the wheels turned in 1934, but 'how slow and firm were the feet of thoughtful men upon the earth'. Not how much improvement in motor design, but 'how much we improved the motor of men—the knowledge, the understanding, the purpose'."

Now intelligence is more than mere book-learning and more than a knowledge of bare facts. It involves this, but much more. Intelligence is the capacity to analyze a situation, the ability to think things through, and to arrive at a proper decision and course of action. Intelligence is the power of discernment and the

THE SUN STILL SHINES

You may have lost some valued thing,

The giving up was hard;
The wound still bleeds, and you are sure

That Life for you is scarred;

But oh, my Friend, look up and sing—

The skies are still as blue;
The sun still sends its cheery glow
To warm the heart of you.

The streams still wind thru meadows green,

The larks drip song on high;
The trees in pristine beauty
Reach their branches toward the sky;

And still across the heavens
Swing the tiny lamps of Night;
The moon still climbs the Eastern path
To shed her silver light.

And there are folks to love you,
Who are watching all the while—
Forget your trifling loss, my Friend,
Give thanks for all you HAVE, and smile!

—Grace Harner Poffenberger.

power to use one's wisdom in solving the problem at hand.

We have the means of cultivating such intelligence. Froebel says, "The child's first school is the family". No one will deny the weight of that statement. Let us not undervalue the basic position of the home in American life. It must do its share in the creation of the intelligence, aptitudes, attitudes, and capacity for adaptation, without which a government like ours can not function successfully.

Our public schools are the outgrowth and evolution of a sense of the need of an intelligent electorate. They have millions of boys and girls under their supervision. As they mould their mental powers and outlook today, so will be the voters and leaders tomorrow. To curtail the efficiency of the public schools for the sake of economy is a dangerous and disastrous policy. Theirs is a sacred and serious task. Colleges, universities, professional and technical schools further train the leaders.

But the great majority of the voting public are no longer in any institution of learning. They too, must be intellectually equipped for this new day. They too, must increase their power to evaluate, to distinguish between trash and truth, falsehood and fact, the politician and the statesman. Someone has said that the dif-

ference between the politician and the statesman is about 365 speeches.

The shortened working day and week give more time for leisure which can be used for self-improvement in knowledge and otherwise. Many harmful and worthless things are published. But there are many good newspapers, magazines, and books within the reach of all. The radio brings news of various problems to our ears. Organizations like those to which many of you belong afford an opportunity through fellowship and discussion to develop a better understanding of men and measures. The Church, too, sheds light on the world today through the pulpit and the Church paper. More folks need to be reached by its rays.

All who will may learn. Those who remain ignorant today do so through choice, not through necessity. There may be those who still prefer to be wise in their own conceit, in relation to their Church and country. But a swelled head is not identical with a filled head. Wisdom should be sought by all. In the promotion of intelligence let there be a closer and more sympathetic co-operation among the several agencies engaged in that purpose.

II. A second requisite is **Independence**. The Revolution is referred to as the struggle for independence. Since that day various ideas, true and false, have been held as to what freedom means. There are always those who think liberty is license and means the right to do as one pleases, irrespective of consequences to self and others. Such an interpretation brings evil in its train.

Merely to be different is not necessarily an exhibition of real independence. The deacon's mule that was established in the mud and refused to move is typical of the way some folks practice liberty. Ours must not be an independence founded on ignorance and contrariness, but an independence that grows out of a clear understanding and firm convictions.

The removal of the physical frontiers of our country has taken away the need of the "rugged individualism" which characterized the pioneer. His hardihood and stamina have been woven into the fabric of our national life. There are other and different frontiers to face today, frontiers which call for the exercise of a "responsible individualism". While we live in an age of increasing co-operation in every phase of life, we dare not lose sight of the fact of our sparate selfhood.

It is sometimes deplored that we have so many "Yes" men in Congress and in other legal bodies, men who vote "Yes" or "No" simply because the party "boss" or factional leader wants them to do so. No intelligent and self-respecting person wants some one else to do his thinking for him, and thus dictate his decisions. We may have too many "Yes" men in Congress. We have too many "Yes" men in the ranks of the voting public.

Life has been made easier through modern inventions. The lessening of the strug-

gle against hostile conditions has been followed by a decadence of the spirit of self-reliance which needs to be revived today. May we have men and women who have the courage to take a stand for the right, though they stand alone. That is the independence that made our nation strong and great. That is the independence that will keep us secure in the future.

III. The third Essential Element is **Industry** or **Industriousness**, that capacity to stick to a thing until it is done, as well as the desire and willingness to work for one's living. These years of depression have revealed two new forms of I. W. W.'s. There are plenty who are saying, "I Want Work." The current unemployment has deprived them of the chance to earn an honest and sufficient livelihood. The other group are those who say, "I Won't Work." They are the recipients of various forms of relief and may fare pretty well. When work is available they will not take it because it is not of the right type or the compensation is not to their liking. They prefer to continue on relief.

There is plenty of chance to exercise the quality of industry for other reasons than for earning a living or for private gain. Unless one has arrived at the pinnacle of personal perfection, time and energy can well be used in getting oneself a little nearer to that worthy goal. And there are hardly any who are brazen enough to claim they have progressed beyond the possibility of any further improvement. Moreover, in every community there is room for civic betterment. There is no need for anyone to go around saying, "I have nothing to do." The industrious person, the willing worker, will find something to do besides idling time away in questionable and possibly harmful diversions. While we all must secure a livelihood in some manner or other, the greatest satisfaction comes from doing the things we do without any thought or hope of material recompense. There are deeds of mercy and of kindness which we all may do.

As we stand in contemplation of the services, sacrifices, and sufferings of Washington and Lincoln and their compatriots, may true patriotism, love of country, inspire us to do our part in the great project of building a new and better world.

UNTO THAT HOLY PLACE

Arise, go forth unto that holy place
Where beauty, joy, and peace
abide,

Where one in loving, sacred grace
May worship God and cast the
world aside.

Yon crested hill new strength of life
can give

For climbing paths that few have
trod;

In tranquil vale below can live
One who seeks rest and silent
thought with God.

The air abounds with music, soft
and sweet—

The song of bird, the hum of bee,
The silver strain of streamlet gay—
All in one great, celestial sym-
phony.

Each morn anew on eastern altar
lays

The gift of hope, divinely blest;
Each eve so quiet paints, with rays
Serene, a benediction in the west.

—A. Ruth Gise

IV. All these qualities are safe and secure only as guided and controlled by **Integrity**. Our principle of equity provides no place in our social order for an aristocracy of birth. But we need and want an aristocracy of **worth**.

We lay great stress on our natural resources and mechanical achievements. We have worshipped at the shrine of wealth, and when we were disturbed in our devotions we were thrown into utter confusion. We run hither and thither, and by devious means, wise, unwise, and otherwise, we endeavor to coax or cajole the goddess of prosperity to return to her throne of supremacy in our national heavens.

Yea, we believe in the efficacy and sufficiency of material things. But the nation as well as the individual must realize that life does not consist in the abundance of the things which she possesseth.

Not wealth or prosperity, but righteousness, exalteth a nation. Our safety lies not in the cash in our banks or in our pockets, but in the character of the people. **Moral worth** and not material wealth is our imperishable and indispensable national asset. Though we lose all else, and retain only the honor and purity of our manhood and womanhood, we shall still be rich. Though we have all else beside, but lose our national soul, we shall be poor indeed.

Look well, then, to guarding the citadel of your own ideals. Help others to scale the heights of Christian character. Enemies, selfish, subtle, and surreptitious, have been attacking the strongholds of the nation. Just as alert must we be to repel their attacks as were our forbears against the ambush of the Indians. Not all is gold that glitters, nor is all that parades in the guise of respectability good and right.

Our nation's primary need is a strong morality. No adequate morality is possible without a **virile religion**. Hence a great spiritual awakening is more essential to our real welfare than a return of prosperity. May we strive to make our America like "My America", by Thomas Curtis Clark:

"More famed than Rome, as splendid as
old Greece,

And saintlier than Hebrew prophet's
dream;

A shrine of beauty, Italy-inspired;

A nobler France, by truth and freedom
fired;

As hale as England, treasuring the gleam
Of knightly Arthur; though a land of
peace,

As brave as Sparta—till all hellish wars
shall cease.

"In thoughts, as wise as is her prairie
sea;

In deeds as splendid as her mountain
piles;

As noble as her mighty river tides.

Let her be true, a land where right
abides;

Let her be clean, as sweet as summer
isles;

And let her sound the note of liberty

For all the earth, till every man and
child be free!"

Manchester, Maryland

NEWS IN BRIEF

SPRING MEETINGS OF CLASSES

1935

FEBRUARY 18

East Ohio (1.30 P. M.) Israel, Paris, O.,
Rev. David A. Sellers, Robertsville, O.

Southwest Ohio (10 A. M.) Salem, Rev.
E. A. Katterhenry, 2904 Scioto St., Cin-
cinnati, Ohio.

Baltimore-Washington—Faith, Rev. F. A.
Rosenberger, 329 E. University Parkway,
Baltimore, Md.

FEBRUARY 19

New York (8 P. M.) St. Mark's, Rev. M.
J. H. Walenta, 1666 Grove St., Brooklyn,
N. Y.

Portland-Oregon (8 P. M.) Meridian,
Wilsonville, Ore., Rev. A. F. Lienkaemper,
6021 87th St., S. E., Portland, Ore.
West New York—Zoar, Rev. John H.
Bosch, 113 Rohr St., Buffalo, N. Y.

FEBRUARY 24

Gettysburg—Emmanuel, Rev. E. F. Hoff-
meier, D.D., 210 Broadway, Hanover, Pa.

MINISTERS' WIDOWS

Since our Evangelical and Reformed Church Year Book prints the names of ministers' widows, we find the list of widows for the former Reformed Church is not complete.

We request widows of ministers in the Reformed Church, whose names do not appear in the Year Book, to report to the "Reformed Church Messenger" or to the writer,

J. W. Meminger,

1505 Race Street,

Philadelphia, Pa.

A PRACTICAL SLOGAN

A "Messenger" Endowment is an
endowment for the benefit of every
Board, agency and institution of the
Reformed Church.

—Now and Then.

BOWLING GREEN ACADEMY

Acknowledgment was made in the "Messenger" issue of Jan. 10 of \$5 received from E. Synod's W. M. S. It should have read W. M. S. of Salem Church, Harrisburg, Pa. We now add \$3 to our receipts, coming to us from the Girl's Missionary Guild, Salem Church, Harrisburg, Pa., Kathryn S. Bolton, treasurer. Also \$2 sent by "A Friend," Tampa, Florida. Total to date \$324.50. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

Rev. Hobart D. McKeehan, pastor of the Abbey Church, Huntingdon, will be a guest lecturer in the Auburn Theological Seminary, Auburn, N. Y., in March.

St. John's Church, Shamokin, Pa., the Rev. E. O. Butkowsky, pastor, has arranged a series of special services on the Thursday evenings of Lent, with sermons by Drs. Lawrence E. Bair, George W. Richards, Charles E. Schaeffer, Paul S. Leinbach, Hobart D. McKeehan and Elmer L. Coblentz.

During the weeks of Feb. 24 to Mar. 10, our four Churches in Canton, O., will hold union evening meetings, the local pastors preaching the first week and Dr. George W. Richards, president of the General Synod, preaching from Mar. 6 to 10.

The International Council of Religious Education is now in session in Chicago. In connection with this meeting there will be a joint session of the Executive Committee of our Board of Christian Education and like Committees from the Evangelical group of our merged Church.

Miss Mattie L. Schmidt of Washington, D. C., a sister of Dr. A. M. Schmidt of the "Messenger," entered into rest Wednesday evening, Feb. 6. Funeral services were held in Grace Church, Washington, Friday evening, and in Emmanuel Church, Hanover, Pa., Saturday afternoon, Feb. 9. Interment at Hanover.

An inter-racial good-will dinner will be served under the auspices of the Men's League of the Abbey Church, Huntingdon, Pa., on Tuesday, Feb. 19. The dinner and program will be held in Assembly Hall of the Church School Building at 6.30 o'clock. Speakers will include Rabbi Henry Goldberger and Headmaster Edward L. Holman of the Carson Long Institute.

Our good old friend, Mr. Charles Wetzel of Bellefonte, Pa., in sending his renewal, reminds us that he has been reading the "Messenger" since he was "a little fellow just learning to read." Mr. Wetzel will soon celebrate another birthday. He and the "Messenger" have grown older together and he adds this gracious word: "My wish is that I may have improved with age as the 'Messenger' has done."

Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, reports a total of 2,150 members on the Church roll, of whom 1,865 are officially reported as communicants. The S. S. enrollment is 1,489. In 1934, 84 new members were added. The average S. S. attendance for 1934 was 780. Amount disbursed during 1934, \$23,180, of which \$6,109 was for benevolences. The pastor conducted 64 funerals, of which 30 were members of Trinity. The Church is entirely free of debt.

The "Messenger" was delighted, the other day, to receive a letter from the beloved President Emeritus of our Board of Christian Education, Dr. Conrad Clever, now residing at Shippensburg, Pa., who has just reached his 87th birthday, with a reasonable degree of health and a thankful heart for all God's mercies. We are sure that a host of his friends have not forgotten the fervency of his spirit, the good cheer of his helpful personality, and his unremitting service for the extension of the Kingdom of God.

It is a pleasure to announce that the Rev. Dr. Karl Heim, Professor of Theology at Tubingen, undoubtedly one of the greatest theologians of contemporary Europe, is scheduled to lecture at our Theological Seminary, Lancaster, on the timely theme, "The Relation of Church and State in Germany." The lecture will be on Wed., Feb. 20, at 3 P. M., and all who can should take advantage of the opportunity to hear Prof. Heim. He is not a Barthian, but is in the present State Church.

Jerusalem Church, Rimersburg, Pa., has undergone improvements, being repainted and re-carpeted throughout. The S. S. superintendent, who has served so faithfully, and most of the officers and teachers, were re-elected. The Junior Dept. has been a great success, and a new Intermediate Dept. is now being started. Much of the progress is due to the pastor, Rev. M. H. Cooper, whose deep interest in the young people is building up both the congregation and Church School. Mr. Cooper has just concluded an especially helpful series of sermons on "Building a New World."

Rev. David Lockart of Myerstown, Pa., represented Lebanon Classis at the meeting of the Pennsylvania Council of

Churches at Harrihsburg. He has recently filled speaking appointments before the Tri-County Telephone Association and the Bethel Community Parent Teacher Association, where over 300 assembled under Prof. Eugene Stoudt, principal of schools and a member of our Myerstown Church. He also spoke before the Tulpehocken Civic Club of Womelsdorf and the Boy Scout troops of Richland, Schaffertown and Myerstown, and at the banquet of the Odd Fellows in Elizabethtown.

Among the first Foreign Mission Day offerings that reached the Board of Foreign Missions was a gift of \$5,200 from Mr. John H. Sykes and his sisters, the Misses Margaret Sykes, E. Jane Sykes, and Harriet A. Sykes. They are members of Grace Church, Allentown, Pa., Rev. Franklin D. Slifer, pastor. Mr. Sykes is an elder of Grace Church, and a brother of the late Rev. Dr. William C. Sykes. This is a family of loyal and faithful Church members, and all are thoroughly devoted to the missionary work of the Church. The offerings from Lehigh Classis for the liquidation of the debt of the Board of Foreign Missions amount at the present writing to more than \$16,000.

St. Peter's Church, Du Bois, Pa., Rev. H. L. Logsdon, pastor, co-operated with 6 other Churches of the community in the observance of the "Week of Prayer"; 7 union services were held, one in each co-operating Church. Pastors of the city took turns preaching, but no pastor was permitted to preach in his own Church. The services were highly successful, with large audiences. Deep religious spirit manifested on the part of the people has led to conferences, through the Ministerial Association, looking forward to the holding of a three-week Evangelistic Campaign during February.

The First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, has begun the Belmont Tithing Covenant Plan, Feb. 10 to Apr. 28. The Covenant Plan was launched at a supper meeting Jan. 29, which was attended by 65 members. It is expected that at least half the members who have any income will be enrolled. Offerings on Feb. 3, one week prior to beginning, was almost a 100% increase over regular Sunday offerings. The Consistory has given almost full and complete support. Other Churches in Greensboro have had fine spiritual results, as well as needed income, from their experiment.

The Stewardship Essay and Poster Contest is attracting wide attention, and there will be a larger number of participants than in any previous year. A great many Classes and a number of congregations are offering additional prizes to encourage contestants. There are four age groups—9 to 11, 12 to 14, 15 to 17, and 18 to 21; a special group for all Sunday School officers and teachers, except ministers; and one for men above 21. Free packets of literature will be sent for the proper groups by the Stewardship Committee, 802 Schaff Building, Philadelphia. Since the Contest does not close in the local Churches until March 17, there is still ample time for anyone to read the material and write an Essay or make a Poster.

Dr. and Mrs. Wm. W. Noel arrived Feb. 4 in N. Y. from Brazil, where Dr. Noel has been supt. of the hospital at the Ford Rubber Plantation, Fordlandia, Brazil, since Oct., 1933. Mr. Ford has a big investment in rubber trees at this jungle land, 900 miles up from the mouth of the Amazon River, just south of the equator. A town of over 5,000 natives, Brazilians, Portuguese and foreigners, are assembled here to work the plantation. Mrs. Noel is the daughter of Dr. and Mrs. H. J. Benchoff, of Massanutten Academy, Woodstock, Va. With their young son, Billy, they have had an interesting adventure in that tropical land, but are doubtless happy to be back home again. After visiting with relatives



The Rev. Jairus Polk Moore, D.D.

THE REV. JAIRUS POLK MOORE, D.D.

Dr. Jairus P. Moore, 87, veteran retired missionary of our Church, died at his home in Lansdale, Pa., on Thursday afternoon, Feb. 7, of pneumonia. Dr. Moore, who spent 40 years of his useful life in Japan, was widely known and loved among us, and remained remarkably young and active to the end of his days on earth. His last article, an appreciation of the late Dr. Christopher Noss, appeared in the "Messenger" of Jan. 17.

Dr. Moore was a graduate of Franklin and Marshall College, 1873, and of Heidelberg Theological Seminary, 1878. After serving as pastor of the Millersville, Pa., Charge for five years, he was appointed in 1883 as the second missionary of the Reformed Church to Japan. There he labored until he reached the age of retirement in 1926. Besides being engaged in evangelistic work of the Japan Mission of the Church for many years, Dr. Moore taught English in the Peers' School of Japan, the Higher Middle School at Sendai, and the English School at Yamagata. He also acted as president of Miyagi Girls' School, Sendai, Japan, which is now Miyagi College.

Funeral services were held on Monday, at 2 P. M., in St. John's Church, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor. The sermon was preached by Rev. A. V. Casselman, D.D., secretary of the Board of Foreign Missions.

THE REV. R. FRANKLIN MAIN

The Rev. R. Franklin Main, faithful pastor at Brunswick, Md., passed away suddenly on Friday, Feb. 8. The funeral services were conducted in Brunswick at 2 P. M. on Sunday, with interment at Middletown, Md. A fuller account of the life and labors of our dear brother will be given later.

in Virginia and Penna. for several weeks, they will return to Detroit, where Dr. Noel will resume his work as resident surgeon at the Ford Hospital.

At the annual congregational meeting of Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, reports showed that a total of \$8,950.14 was raised; all bills paid and \$675 paid on the indebtedness of the Church. Holy Communion was observed Jan. 11; 219 communed and \$134.83 re-

ceived for Apportionment; 5 new members were received. Feb. 2 being the 70th birthday of the pastor, he and his daughters kept open house from 2:30 to 6 o'clock on that afternoon. He received about 100 calls from members and friends of the congregation. The consistory and organizations of the Church arranged a surprise for that evening. Under a ruse, they took the pastor into the social room of the Church where over 100 had gathered. They presented an informal program, flowers and birthday cake, making a very pleasant evening for their pastor.

The stated clerk of the General Synod is putting forth special effort during February to assemble and summarize the Statistical Reports of our 58 Classes for the year which ended December 31, 1934. To succeed he is dependent upon the cordial co-operation of its respective stated clerks and all its pastors. Since these statistics are the records of fact for 1934, an early report to the Church of this summary will be both informative and inspirational for the opening of the Lenten season. It will also make possible our finer and fuller co-operation with the Protestant Church in the United States. It will give us increasing reality of content when we pray at the Eastern Communion: "Remember in mercy, we beseech Thee, Thy Church Militant throughout the whole earth. Let her ministers be clothed with righteousness and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions; and grant unto her prosperity, safety, unity and peace."

Goshen, Indiana, First, Rev. Robert S. Mathes, pastor. The Christmas services included a program by the Beginners, Primary and Junior Departments, a service of Christmas music by the large combined choir of the Church (Young People's and Senior choirs), and in the evening, Dec. 23, a unique and impressive Christmas Candlelight Communion. These were held before large and appreciative congregations. At the congregational meeting, Jan. 3, two new deaconesses were elected to the consistory. This is the first time women have held office in this charge. The pastor taught in the recent Community Leadership Training School. The Churches of the city joined to present the "Messiah" before a congregation of 1200 in the H. S. A choir of over 100, with a large orchestra accompanying, and local soloists, beautifully rendered this famous oratorio. Largely attended Union Week of Prayer services were held. The pastor serves as chairman of the Ministerial Association's committee on Union Services. Evening worship is being held jointly with the neighboring First M. E. Church.

Milton Avenue Church, Louisville, Ky., Rev. John W. Myers, pastor, held its annual meeting Jan. 16. Very encouraging reports were given by all departments of the Church; S. S. reported average attendance of 345, 403 members communed, 23 infants baptized, 23 teacher training credits earned, net gain of 61 members and \$1,000 paid on principal of debt. Total amount raised for all purposes was \$7,179 in addition to the 5 shares of \$200 subscribed by members during the year for Home Mission debt on the insurance plan. Membership of the congregation has increased 62% in the first 3 years of present pastorate. Men of the congregation recently joined the Churchmen's League, enthusiastically following its program. Elder F. P. Kissler was again elected president of the Associated Church Councils of the 20 Churches in this community. Foreign Mission coin holders distributed are receiving splendid support. 47 of the S. S. teachers and officers, enrolled in the Fellowship of Christian Workers, are taking seriously a program of personal growth for their tasks.

The men had a big time at St. Peter's Church, Zellenople, Pa., Dr. J. H. String, pastor, when the 74 representatives of the

dart ball teams had a banquet served by the women of the Willing Workers' Class. Though the teams are in St. Peter's, the Lutheran and United Presbyterian Churches and the Odd Fellows Lodge, they have men from 10 Churches of the community. At the banquet there were "pep" songs and remarks by the pastors of the Churches, managers and members of the teams. The floor was cleared and dart ball was played in 3 groups. This is the second winter the men have found so much enjoyment in this way. Fathers and sons, youth and age mingle so easily and eagerly, and the men of the Churches mingle as one. There is play at some Church or hall 3 evenings a week, and, as many are unemployed, not a few have found it an afternoon recreation. A nice feature is the small cost, many are given a chance to play, also there is keen interest among those looking on. It was shown by the Lutheran pastor and the men have enthusiastically promoted it and the pastors joined in, entering into closer fellowship with the men of the Churches. Over 200 men and boys participated.

In First Church, Charlotte, N. C., Rev. Albert V. Vondersmith, pastor, the congregational meeting and supper was held Friday, Jan. 11. Encouraging reports from various organizations, with surplus in treasury. Messrs. Chas. H. A. Rupp and J. Lester Fulbright were elected elders, and Messrs. Karl N. Huck, Edrie Moose and R. A. Robinson deacons. A Junior Church will be organized under the leadership of Miss Lula Mae Waitt. The consistory entertained the choir with supper Jan. 18. The Rev. Chas. A. Harper, St. Paul's Presbyterian Church, spoke on the "Ministry of Music." Messrs. J. C. Penny and A. A. Ledbetter brought greetings; Mr. C. Ernest DeChant was toastmaster. Holy Communion was celebrated Jan. 13; 2 children were baptized and 5 persons were received into Church fellowship Jan. 6. Others were received Feb. 10. Christian Endeavor Society will give a George Washington Birthday supper Feb. 22. The Church School is growing under the leadership of Lie. Fred Lowder. Young People's Conference of Mecklenberg Co. was held in the Church Jan. 29; a banquet was given at the Y. W. C. A. with 21 young people from the Church in attendance. The pastor, who was one of the speakers at the group conference in the morning, used, as his subject, "The Personality of Jesus." The outlook for the year is very encouraging. 10 copies of the "Messenger" are weekly visitors to the Church.

In 1914 the Reformed and Lutheran congregations of Fayette, New York, federated their work, using the two Churches "Sunday about." Their first pastor was Rev. D. W. Kerr, now of Bloomsburg, Pa., who served until 1921. Their last pastor was Rev. H. S. Nicholson, now of Fort Lauderdale, Florida, who served from 1924 to 1927, when a Community Church was organized, which used the Reformed Church building, the Lutheran Church having been sold. The Community Church situation not proving satisfactory, the Reformed and Lutheran congregations decided to return to the federated work and elected Rev. H. C. Earhardt of Syracuse, N. Y., as their pastor, who will be installed in the near future. The Fayette congregation is a member of Wyoming Classis, Eastern Synod, and Rev. D. W. Kerr is the new commissioner from Wyoming Classis who has the oversight of the work at Fayette, having succeeded Rev. Dr. S. E. Stofflet, who for more than 20 years supervised the work at Fayette. It is hoped that the return to the federated work will be blessed by the Lord to the accomplishment of His purposes in that community.

One of our good friends in Altoona, Pa., who sent in a renewal for the "Messenger," kindly writes as follows: "In renewing our subscription for our much val-

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ued 'Messenger,' 'I want to tell you of some things we like especially well. If I were editor, I would want people to do that. Your editorials are splendid. So sorry for the passing of Dr. Lynch. I read his 'One Book a Week' first thing. He was a most excellent writer. I love the poems of Grace Poffenberger; it seems to me there are none better in any paper. I can't get along without Mrs. Elson's 'News of the Week.' She surely boils it down. I never miss dear Dr. Schaeffer's C. E. topic. He is a masterly writer. I don't know how my husband and I could teach our S. S. classes without the valuable help of Dr. Herman. He uses such choice English and discusses the lesson in wonderful style. I also think the Junior Sermons by Dr. Dickert are good. I am so glad that you publish an annual book number and that you don't mention only the books that ministers like to read. Every year, after your book number is published, I have an excellent reading list. You have a mighty good paper—and I would not want to be without it." Such appreciations are certainly a great help to us.

On Feb. 5 the Lehigh, Tohickon, and East Pennsylvania Classes held a Field Day in preparation for Foreign Mission Day. The weather was very inclement, but the Church was altogether filled with a very representative audience. Some of the folks had come 30 miles to attend. All the speakers seemed to be at their best. Dr. Casselman, secretary of the Board of Foreign Missions, spoke on the "Challenge of Today." Dr. Rupp, treasurer of the Board, spoke on "The Home Base and Its Activities Today." Rev. Roland L. Rupp was the representative for Lehigh Classis, and Rev. Samuel E. Moyer represented Tohickon Classis. Elder J. H. Sensesbach of Bath, spoke for East Pennsylvania Classis. The meeting was held in St. Paul's Church, Allentown. Rev. Elmer Sensesnig, pastor, took charge and had a Chinese caterer for the evening meal, at which over 200 people dined. Those present claim it was one of the most representative and inspirational mission meetings they ever attended. Since the meeting a friend announced his gift of \$5,200 for the Foreign Mission Day offering. The leaders of these three Classes expect them to go over the top. Rev. Mr. Sensesnig deserves the highest commendation for the success of this wonderful meeting.

St. Paul's Church, Bethlehem, Pa., Rev. Carl S. Leinbach, pastor, is proud to report through the columns of the "Messenger" the following items of interest which represent the work done, and progress made, by the congregation during the past year. The liturgical service of the Reformed Church has been installed, thus giving unity and a direction to the worship service, and leading the worshiper to closer communion with his Creator and Divine Benefactor. The services have been enhanced by the augmented choir which now numbers 36 members and has an average personnel of 26 voices. Under the leadership and guidance of the Board of Trustees and a Building Committee, the interior of the parsonage was entirely redecorated and a new heating plant installed. The committees and congregation sanctioned the proposal of Messrs. Warner and Snyder, Registered Architects from Bethlehem, for the renovation of the Church Auditorium and work toward this end was begun in July and completed in October of last year. As a result of this undertaking the entire interior of the Church has been changed. The pulpit platform has been lowered, the choir loft divided in a manner to make the front of the Church symmetrical, the altar elevated from the pulpit platform, new lights have been installed, the ceiling ribbed, the apse lined with wood-work to a height of ten feet and a canopy placed over the altar, the pulpit and lecturn brought forward into the auditorium to facilitate ease of speaking and have been incorporated into the fixed furniture of the sanctuary, the pews refinished, carpets purchased, the walls painted a straw color, and facilities enabling the entire communicant membership to receive the Sacrament of the Lord's Supper simultaneously. The cost of renovation was approximately \$5,500 and was paid for from funds in the treasury of the Church Building Fund. Work was culminated by Oct. 1, 1934, and on Sun., Oct. 8, services of rededication were held. At this time the Lord's Supper was celebrated. Communion was administered both morning and evening to 275 members. During the past half year the congregation has sponsored a Weekly Church Letter and a Weekly Church Bulletin. These organs have enhanced the work and worship of the Church. Members are kept informed in an intelligent and direct manner of the problems, hopes and desires of the group and more response is shown to the working out of these problems. As a result of these two organs the membership percentage attending the worship services of the Church has increased. The men's or-

ganization, The Knights of St. Paul, has at the insistence of several of its members and under the personal guidance and supervision of Dr. Darms, of Philadelphia, become Chapter 112 of the Reformed Churchmen's League. This is a fine step forward. The men of this chapter anticipate a busy and fruitful year of labor in the Master's Vineyard. The other organizations of the Church, namely, the Choir, the Adult Bible Classes, the Sunday Church School, the Y. P. S. C. E., the W. M. S., the G. M. G., the Mission Band and the newly organized troop of Boy Scouts of America are all giving a fine account of themselves, as is the Ladies' Aid Society. Of the 496 members, 318 partook of the sacrament of the Lord's Supper this past year. This is not an enviable percentage, but the fact that it represents an increase over former years may be taken as indication of the prospering of spiritual affairs in the hearts of the people but also of growth and strengthening not only of St. Paul's Church, but also the community which it serves.

TRIBUTE TO PRESIDENT HENRY H. APPLE

The New York Alumni Association of Franklin and Marshall College, at their Annual Meeting, took the following action on the resignation of President Henry H. Apple:

Dear Doctor Apple:

At the request of the 300 or more Alumni of Franklin and Marshall College now residing in New York City and vicinity, all included in our so-called Metropolitan District, who meet in New York City two or three times a year, I, as President and spokesman for them, wish to send you hereby an expression of the love and honor and esteem in which we hold the man who for twenty-five years has been at the head of our beloved Alma Mater, and who now, much to our regret, is stepping aside. Your administration has been one full of splendid achievements, and the gratitude of every loyal son of the college goes out to you for the things you have accomplished for the growth and betterment of the institution; and we wish you to feel the appreciation we have in our hearts and minds for each and every act by which you have added to the growth, both spiritual and material, of the college, and of the clear-headed, far-seeing judgment, and the perseverance and ambition for F. and M. with which you have handled the reins of office. We hope your retirement will be a retirement in name only, and that you will continue to give to your successor and the other powers that be, the benefit of your ripe experience and your well ordered mind, in the conducting of the institution in the future. We can ill afford to lose entirely the advice and help of such an executive as you have proven yourself to be, and with this letter goes to you the best wish all of us can send: health, contentment and many more useful years.

(Signed) Robert Hood Bowers, '96.

Robert Hood Bowers, Class of 1896, representing the Metropolitan District, New York Alumni Association.

(Signed) J. Hilary Herchelroth, Secretary.

(Signed) J. William Witherspoon, Treasurer.

PHILADELPHIA STUDENT WORK NOTES

Two outstanding contributions were made to our students at recent Open House Suppers. Wm. F. Hartman, known to his Mensch Mill friends as "Doc," gave a splendid report of the meeting of the National Youth Council at which he was one of our denomination's four representatives.

We are also happy to report that he and a large group of workers, under the leadership of our own Rev. Purd E. Deitz,

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are building up what promises to be a very great and stimulating district meeting of this same organization. It will be held in this city the last days of March.

The January Open House heard Prof. E. J. Jurji, of Baghdad, a graduate student at the University of Pennsylvania, also a teacher in our school in Baghdad. He gave us a most helpful picture of the differences in the problems of youth in the Near East and in the West. Churches within reach of Philadelphia have a real opportunity to give their people a very valuable and rare insight into the great civilizations of those areas of Prof. Jurji. Be sure to invite Mrs. Jurji to come also, for she has a similarly rare contribution to make.

We are most grateful to be able to report, that while we have not heard from all of the Classes of Eastern Synod, a very large number of them have carried Eastern Synod's Apportionment for this work down to each congregation, so we are hoping that every congregation will be prompt in supporting this cause of our leadership training.

Our new Open House Supper will be held on March third, when for the first time we shall place our student nurses, who are usually with us, but not in as large numbers as we desire, central. Let us have the names of nurses, students and other young people who have recently come to our city. Often the ones coming at the beginning of the second half year are overlooked, and we do not want that to happen.

—Clayton H. Ranck.

3601 Locust St., Phila., Pa.



Dr. John M. G. Darms, Secretary

And still ANOTHER CHAPTER—St. Paul's Church, Bethlehem, Pa., the Rev. Carl S. Leinbach, pastor. This is the first chapter of the League in this Reformed stronghold, and with its 50 members should add materially to the strength and prestige of men's work. What appealed to the energetic and forward-looking pastor was the "well balanced program of the League

—study, fellowship, service. The Secretary, who was present on Monday evening, Jan. 28, was much impressed with the earnestness and friendliness of these brethren and the representatives from all age groups of men. The elder, who has served for 38 years, said: "That's what I wanted 4 years ago; but now we have it, and I'm glad." Officers as follows: Pres., Jacob P. S. Rader, manager of Chain Store; Vice-Pres., Floyd H. George, carpenter; Sec'y, Robert W. Benner, railroad employee; and Treas., Harry R. Crout-hammel, clerk. What better qualifications for leadership could one desire than these four—manager, mechanic, transportation and executive? Welcome to our growing fellowship, and may this pioneer league in Bethlehem soon have many associates.

Professor Paul Burmeister, organist of the Evangelical and Reformed Church at Webster Groves, Mo., surprised us by

sending in a very fine musical composition, a hymn for men of the League and Brotherhood, using the text of the little poem, "God's Spirit welds the hearts of men", as printed on page 2 of the booklet on monthly topics for 1935. Thus, here again, the two groups are uniting in a harmonious spirit of song and the two cultural graces, music and poetry, are wedded in a happy fellowship of service. If you want a copy, write to the office.

Toyohiko Kagawa of Japan has written a personal letter to the men of the Church and the League. Don't miss reading this in the Church paper or "Outlook of Missions". It's a strong challenge to Christian men.

Your Secretary and others will present the work of the League at Quakertown (Feb. 2nd), Coopersburg, Pa. (Feb. 7th), and at the Interdenominational Council

for Men's Work to be held in Chicago, Feb. 12th.

Secretary Lampe reports that the Stewardship Committee has already sent out 200 packets of Group F—for men. We hope many members of the League are studying the life of Kagawa and will write an essay. They have the ability, the spirit, and the opportunity. The first request came from the Chapter at Elizabethtown, Pa. Get busy, men!

Chapter No. 1, St. Peter's Church, Lancaster, Pa., sent in its contribution on the original basis of 50 cents per member, and thus set an example to many other Chapters, who are willing and able to help our growing work.

A LENTEN ACTIVITY FOR LAYMEN: Organize a CHAPTER IN YOUR CHURCH NOW!

HOME AND YOUNG FOLKS

Uncle: "I'll give you a penny if you'll stop crying."

Small Nephew: "Yes, but I—I've cried a nickel's worth already."—Selected.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

ARE OUR YOUNG PEOPLE BETTER THAN THEIR FATHERS?

Text, I Kings 19:4, "I am not better than my fathers."

February may be called "Young People's Month," because it is the month in which the Young People's Society of Christian Endeavor was organized, fifty-four years ago, and the month in which the Boy Scouts of America were organized, twenty-five years ago. These two organizations, together with the Girl Scouts, the Camp Fire Girls, The Mission Band, the Girls' Missionary Guild, and other Young People's Societies have brought untold blessings to the young people of the past quarter century to half century.

It is sometimes said that the young people of today are not as good as were the young people of the past generations. Some persons speak of "the good old days," and deplore the fact that the world is getting worse. It is therefore a legitimate question to ask, "Are the young people of today better than their fathers?"

Those who have looked into the records of the past report that the same complaints were made about young people a hundred and two hundred years ago as we hear today, and that when accurate comparisons are made, the young people of today are in many respects superior to those of past generations.

If the young people of today are not better than their fathers were then they are worse, because they have many better advantages and opportunities than their fathers had; and if they did not use them properly to advance themselves, then they are worse than their fathers. There is every reason why they should be better in this era of young people because of all that has been done for them. And I believe that the young people of today are better than their fathers. If they are not, then

it is a reflection upon the fathers, by whose precepts and examples they should have profited, and upon whose foundations they should have built a better and more beautiful superstructure.

We must not judge Elijah by what he says of himself in our text, "I am not better than my fathers." When he made this statement he was down-hearted and discouraged. He was fleeing for his life, because the wicked queen, Jezebel, had just threatened to put him to death as he had put the prophets of Baal to death. He was down in the dumps, sitting under a Juniper-tree, and requesting for himself that he might die. He cried out, "It is enough; now, O Jehovah, take away my life; for I am not better than my fathers."

Elijah was mistaken. No one, even now, knows who his father or his ancestors were. Elijah was far superior to his fathers. He took a pessimistic, and a mistaken view of Israel. He said, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."

He not only thought that the world was getting worse, but that everything was

lost. But God gave him work to do, sent him on missions for Him, and even asked him to anoint Elisha to be his successor. God showed him that even if all the disloyal ones were slain there would be left seven thousand in Israel who had not bowed the knee to Baal, nor kissed him with their mouth.

Elijah was far superior to his fathers, and accomplished a great work in Israel even after his period of discouragement, and he was honored by being taken to heaven in a chariot of fire; and Elisha, who witnessed the scene cried out, "My father, my father, the chariots of Israel and the horsemen thereof!" And when Jesus was transfigured in the presence of Peter, James and John, Moses and Elijah appeared with Jesus on the mount, showing the high place which Elijah occupied in the economy of God.

Many persons, in the pessimistic spirit of Elijah, read the headlines in the newspapers and cry out, "The world is getting worse; everything is going to the dogs." They do not seem to realize that they are reflecting on themselves and their generation, as well as reflecting upon God. The Church and the world are far superior today to what they were four hundred years ago. What the newspapers report is no criterion by which to judge the world. They tell about divorcees, but do not say anything about the loyal and devoted husbands and wives; they report kidnapping of children here and there, but do not say anything about the millions of children who are safe and happy in their homes; they have headlines about defaulters and thieves, but do not print a word about the honest and upright citizens who are seeking to practice the spirit of the Golden Rule; they advertise the vices of the minority of mankind, but have little to say about the virtues of the faithful majority.

Elijah thought and said he was no better than his fathers. No one else who knew him thought so. As a prophet, as a bold advocate of religion, as a fearless and uncompromising enemy of idolatry and national corruption, he was a great improvement upon his fathers. Those who think the young people of today are worse than those of past generations are speaking at random and have not gone to the trouble of learning the real facts in the case.

The young people of today are better physically, intellectually and spiritually

FOOD FACTS

Did You Know That:

- Mustard paste is now available in convenient tubes.
- University of California investigations found the "crumb" of bread to be more digestible than the "crust."
- In several Canadian cities "homogenized" milk is sold. Under pressure, the fat globules are broken up fine, and so incorporated with the milk that the cream never rises.
- The fastest growing item in canned foods is juices. Doctors prescribe abundant use of fruit juices to guard against colds.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

than their fathers. For many years the average length of human life was at a standstill, at about thirty-three years. In recent years the average has risen to forty years. This is due to many causes—among which we may mention baby welfare stations, pure food laws, more sanitary conditions of living, saner and more systematic methods of physical exercise, greater interest in athletics and sports, and superior medical and dental supervision. More young people are seeking higher education in colleges and universities than in any previous generation in the world's history, and all the institutions of learning are better equipped to minister to them than ever before. The organizations to which I referred in the beginning of my sermon, together with the daily vacation Bible schools, the camps and conferences held every year for young people, have all contributed toward the inculcation of higher spiritual and religious principles.

The ideals of the young people of today are higher than those of the fathers. Emerson said that the whole history of the human soul is written in its ideals. Every generation has higher ideals and standards of life than its predecessors. The ideals of the youth of today are not only higher but also purer than those of previous generations. The highest ideal of all is Christlikeness. Jesus as a boy of twelve had an ideal for His future—to be about His Father's business. He had the same ideal at thirty, when He began His ministry. His highest and holiest purpose was to do the Father's will. He followed His ideal unto the end, and when He hung on the cross He could say, "It is finished."

Of course, there are many young people in the world who do not have high ideals and live on a low plane. From these we cannot expect much. But upon the young people who have high and holy ideals, and follow the example of the Lord Jesus Christ, and seek to translate His principles into life and character, will depend the future welfare of the world. If they are true to their ideals they will be better than their fathers and will help to make the world better.

AT GETTYSBURG

"Well, I showed up the teacher before the whole class today."

"How?"

"She asked me for Lincoln's Gettysburg Address, n' I had to tell her he never lived here. Oh, you should have heard the class laugh!"

Home Education

"The Child's First School is the Family"
—Froebel

THEIR SON'S PROFESSION

Dorothy E. Inghram

Ray was the only child of the Collins family, and all Mr. and Mrs. Collins' hopes and ambitions for the future centered around his little life. Mrs. Collins had the habit of going busily about her work, dreaming and planning.

Just now she was saying, "In three more years Ray will be ten; five years later, fifteen; and in five years more, twenty. My, how time flies!" She was overwhelmed with the thought that they would have a young man on their hands before they realized it. Then what?

"What will my Ray be? Perhaps an engineer like his father," she told herself proudly. "I'd rather he'd be a doctor, though. Doctors are always needed. They accomplish such wonders for the sick. Yes," she smiled to herself, "Ray must be a doctor."

Thoughts of Ray's future vocation remained with her throughout the day. In fact, they lingered in her mind for several days. Finally, she decided that she would discuss the subject with Daddy when he

THE PASTOR SAYS:

By John Andrew Holmes

Some of us who have been waiting long for our ships to come in are now sighting some broken pieces of them.

came home. After supper when all was quiet and Ray was in bed, she spoke of it.

"Jack," she said, "something quite serious has been on my mind for days."

"What is it, dear?" her husband asked, quite concerned.

"It's Ray's future."

"Ray's future?"

"Yes, when he's a man."

"Oh," laughed Jack nonchalantly. "Aren't you starting rather early with that, dear? Wait until he's sixteen or eighteen and then start your worrying."

"But there will be other problems to work out then, Jack. We ought at least to think about it, dear. It wouldn't hurt to discuss it."

Disappointment rang in her voice, and immediately her husband laid aside the evening paper.

"Perhaps you are right, Ruth," he said. "Time does pass quickly, and we do need to look ahead."

Ruth's eyes sparkled. Hadn't she already been counting up the years, saying again and again that time simply flies? Looking into her husband's eyes, she told him her dreams of the future.

"Jack, wouldn't it be marvelous for Ray to be a physician? I can see him now, in the middle of the night, with his overcoat buttoned warmly across his chest and his little medicine kit in his hand, hurrying through rain and snow to the bedside of a patient."

"Or to a home where his services are needed but there's no money," added Jack.

"Or perhaps to set a little broken arm or leg," breathed Ruth.

"Or to save the life of a mother," whispered Jack.

"Oh, Jack!" cried Ruth, thrilled with the enthusiasm and pride which filled her heart, "Ray must be a doctor! I'll never want him to be anything else."

"A doctor he shall be!" said Jack emphatically as they smiled into each other's eyes having thus settled the plan in their minds.

But just then they heard a sound coming from Ray's room. Ray was talking in his

sleep, as he often did. Softly they tip-toed to the bedroom door and listened.

"I'm going to be an engineer like Daddy, Miss James."

The little voice died away in a contented whisper. A smile flitted across his face. He nestled close among his covers.

The two at the door looked at each other with consternation. Then they stood for a few moments without speaking. It was Ruth who finally broke the silence.

"Jack," she whispered, "we're wrong. We can't choose for him. He must choose. We must let him be whatever he is best fitted for. He must be allowed to follow his own ambition."

They moved back to the other room. There on the floor before them was something they had failed to notice before.

"Look, Mother," cried Jack excitedly, falling on his knees before Ray's little creator set which stood in the perfect form of a little bridge.

"Daddy!" cried Ruth in response, "we've been so blind."

"Now what do you want your son to be?"

"Whatever he desires," responded Ruth earnestly.

"Yes, whatever he desires," repeated Jack reflectively.

"Perhaps an engineer, Jack?"

"Perhaps. But we must not jump at conclusions, Mother. He may like to play with things like these just because he is proud of his Daddy."

"Yes, of course that's true."

"Let us give him opportunities to look about him and to examine many lines of work. Then when the time comes for him to choose, he will be ready."

"I am happy to give my approval to the effort to place a kindergarten class in reach of every child in the nation." —Aquila Chamlee, President, Bessie Tift College, Forsyth, Georgia.

Are the little boys and girls of your community having the advantages of kindergarten education under a trained kindergarten? If not, write to the National Kindergarten Association, 8 West Fortieth St., New York, for advice and free literature.

Teacher: "Now, I want you to notice how clean James' hands always are. James, tell the class how it is that you keep your hands so nice."

James: "Ma makes me wash the dishes every morning."—Pathfinder.

The Family Altar

By the Rev. Addison H. Groff

HELPS FOR THE WEEK OF FEB. 18-24

Memory Verse: "But Peter said, Silver and gold have I none; but what I have, that give I thee." Acts 3:6.

Memory Hymn: "Jesus Shall Reign Wh'er the Sun" (512).

Theme: Peter Heals a Lame Man.

Monday: Peter Heals a Lame Man

Acts 3:1-10

There was a time when miracles confused me. But now the whole world is so full of miracles that I am no longer confused by them, but approach them with wonder, which is the only way to approach a miracle. The whole world is so full of wonders that I have often thought a man might "wonder" himself into the kingdom of heaven. Those who have seen wells of wonder in a child's eyes will be able at least to glimpse what I mean. The greatest scientists of today have lost their cocksureness and admit they are lost in wonder in this mysterious universe. The religious man goes further: "lost in wonder, love and praise." I also see miracles in new places. Whereas I formerly saw

STOLEN YOUTH

I never dare to think how grim is death;

I tremble when I know that it is nigh.

A body cold, laid long, no heart, no breath;

Oh God, a pity tis when youth must die.

The smothering scent of flowers near his head;

The hearts of those who love him bent in woe,

In tearful pain, all pining for their dead.

Great God, we are so glad he does not know!

Yet somehow when the funeral rites are o'er,

And each returns again to daily strife,

I see how great a comfort was his passing on.

He's lifted from the trials and cares of life;

And now, forever laid in satin deep,

His toils, and heartaches, heal way in sleep.

—Aletha Jane Reider.

the miracle of a lame man made to walk, now I see the miracle of Christian love which wanted to make a lame man walk.

Prayer: Open our eyes, O Lord, that we may see how miracles happen when Thy love sets the heart on fire. **Amen.**

Tuesday: Jesus the Healer
Acts 4:5-12

Some have said that the greatest verse in the Bible is also the shortest: "Jesus wept." For that means that God weeps, since what Jesus was in time, God is eternally, and if God weeps for us our salvation is assured. Monica, who wept for the salvation of her son Augustine, was consoled by the words: "Fear not; the child of so many tears cannot be lost." The wonder then is not that Jesus healed the sick, but that He pitied them, not that He had the power, but that He chose to use it for the relief of human need. Caesar was a great man but he was interested only in the strong. Jesus took the weak things of the world, tenderness, nursing, love, forgiveness, humility, and with them confounded the strong. All that is worthwhile in our civilization (and there is so much that is worthless) has come from the Love that went about doing good in Palestine 1900 years ago.

Prayer: Renew our faith, O Lord, in the power of a loving heart. **Amen.**

Wednesday: Healing in Jesus' Name
Acts 9:31-35

Peter said to Aeneas: "Jesus Christ maketh Thee whole; arise and make Thy bed." The healing art has gained much in the last 19 centuries: these words of Peter suggest that it may have lost something too. The cure of the body was once a holy dream of holy men, but to us of today it is too often something bought and paid for. We are more likely to say: "Antitoxin makes thee whole," tacitly denying that God has anything to do with the matter. Certainly we are not ready to scrap the gains of science. We cannot go back to the dark ages and make "trust in God" an excuse for lack of sanitation or for refusing to use all the powers of modern invention and skill for the prevention and cure of disease. The powers of science are also ordained of God. Nevertheless something is lost when we forget the holy dream and reduce the healing art to a mere matter of dollars and cents.

Prayer: O Father, we pray for a world that knows Thy healing touch, made whole by Thee we shall be whole indeed. **Amen.**

Thursday: Asking in Jesus' Name
John 14:10-15

Prayer is the greatest thing in the world, and the hardest thing to explain or define. Prayer has been called "the soul's sincere desire," and such it is. But prayer is more than a sincere desire. Desire is a very human thing. We need the sense of a Great Presence before the true mood of prayer arrives. Prayer has been called the "practice of the presence of God" and such it is. It is as when a child comes home from school and calls "Mother" and is satisfied to know that mother is "there." But prayer is likewise "The thing that happens when the soul realizes its own insufficiency." The self-sufficient, no matter how sincere their soul's desire, nor how vividly they feel the Presence, can never know the depth and height of the mercy of God.

Prayer: O Lord, show us our supreme need of Thee. Then shall we ask for great things. **Amen.**

Friday: The Prayer of Faith
James 5:13-20

"The prayer of faith shall save the sick." "More things are wrought by prayer than this world dreams of." Ours has been called an age of doubt. It were better called an age of credulity. It is surprising what incredible things folks believe today. They believe that material goods will make

Verses to Memorize

By GRENVILLE KLEISER

DIVINE LOVE

Love begets holiness,
Love is a call;
Love gently comes to bless,
Love is for all.

them happy. They believe that science will make them wise and that all change is progress. They believe that God fights on the side of the deadliest gas and that the only good criminal is the dead one. We are living not in an enlightened age but in an age of superstition. True faith never faced an age as hungry as our own for something in which to believe.

Prayer: Make us faithful, O Lord, that we may reveal Thy light to a groping world. **Amen.**

Saturday: The Great Physician
Mark 1:29-39

Humanly speaking, the Founder of the Christian religion was a master of strategy when He assumed the role of Physician. Buddha ran away from life. The physician hurries toward life. Mahomet carried a sword. The physician carries a scalpel. Moses gave laws for the prevention of wrecks. The physician rebuilds the wreckage. As long as we have our Great Physician we can stand the loss of many speculative values. We are not yet even faintly aware of the boundless implications of the statement that Jesus is God in human form. It means that God heals, weeps, suffers, unto death for us. Only men filled with the Spirit would dare to so reveal God!

Prayer: O Thou great lover and healer of the souls of men, give us of Thy healing power. **Amen.**

Sunday: "Strengthen Ye the Weak"
Isaiah 35:1-6

Those who would so appreciate the Bible might well begin with the lines that enshrine "rapt Isaiah's wild seraphic fire." Coleridge and Poe are the only poets in our tongue who can approach Isaiah in imaginative power. His fancy overleaps time and space. He sees God on His throne and hears the seraphim singing. He rises above the earth and sees men as grasshoppers. He looks down the years and sees springs in the desert and swords turned to plowshares. He sees the perfect Servant of the Lord led as a lamb to the slaughter and by his righteous death justifying many. He sees a new world ruled by the everlasting Father, the Prince of Peace. We have not yet caught up with that vision.

Prayer: During these hallowed days we have walked with greatness: may our walk not have been in vain. **Amen.**

Customer: "You made a mistake in that prescription I gave my mother-in-law. Instead of quinine you used strychnine."

Druggist: "You don't say! Then you owe me twenty cents more."—Pathfinder.

THE PASTOR THINKS

Tabloid newspapers—like one in Philadelphia—which purport to reform sensual persons by dishing up sensuality, are about as sincere as a skunk would be if it offered to perfume your home with the odor of violets.

—Now and Then.

AMERICA'S IMPLORATION

By Samuel Harden Church, President of Carnegie Technical Institute, Pittsburgh

Ye noble lords of Downing street who rule the troubled waves,
You ruthless tyrants at Berlin who make your people slaves,
You son of Caesar seated grim where storied Tiber flows,
You oriental neighbor where ambitious empire grows,
You anxious Gauls who hold the watch upon the tranquil Seine,
We tell you our America will never fight again.

You waged a war to end all war, and we beside you stood,
With millions of our precious sons to make your promise good;
Across the ravaged face of France, Helvetia to the sea,
They gave their lives in sacrifice that Europe might be free.
But now you plan another war, and prove they died in vain,
We tell you our America will never fight again.

O! faithless to your sacred trust, you ministers of state,
You strive to slay majestic peace, and stir the public hate;
With false divinity of flags you move the world to rage,
That murder of all life shall be the drama of your stage.
But while you plot your play upon the deadly sin of Cain,
We tell you our America will never fight again.

Why not forego the urge to war, which only madmen crave,
And form a parliament of states who shall your people save?
What gain of land, what commerce rich, what rivalry of rights
Is worth the slaughter of a race that knows not why it fights?
But if some savage instinct sways the hearts of decent men,
We tell you our America will never fight again.

And though in shining steel we stand, our eagles in the air,
The mighty purpose of our soul defies your trumpet's blare.
No grievance can provoke our strength, no insult break our will,
Invasion of our soil alone would move our hand to kill.
And if to drench the world in blood ye chancellors ordain,
We tell you our America will never fight again!

(Reprinted from the December, 1934, Carnegie Magazine)

Children's Corner

By Alliene S. De Chant

St. Valentine's Day! Instead of buying mother a heart-shaped box covered with red satin and filled with her favorite candy; or a card that costs fifteen whole cents; or several Five and Ten hankies, do you know what we're going to do? Give her the evening off! Margery will get the supper (Daddy shares the secret too!); Anna Louise and Peggy will "pretty" the table; Bob will put the chairs around and see that John Abner pours the water without spilling a drop on the "Sunday" tablecloth; and Ned will announce the dinner and hold mother's chair for her, as all gentlemen should. The ham, she'll say, is

fried just right; not one of the eggs is broken; the salad's sprinkled with the red-beet-est little hearts; and the white-icing'd cake with M-O-T-H-E-R in tiny red mints is as de-e-licious as it looks. Of course there will be no dishes for mother to wash, and no stowing away of any left-overs. And before it's time for John Abner's Goodnight, we'll have a real "sing" with mother at the piano, and Daddy with his violin. And mother's goodnight kisses will have something warmer about them, as they always have when her big, brown eyes shine—something that lingers long after her footsteps stop echoing, and her voice and Daddy's fades away.

Shaw: "That was hard on Slithers."

Pshaw: "What was?"

Shaw: "He slipped down on a banana peel on the sidewalk in front of the movie theatre and was arrested for giving a public performance without a license."

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS, No. 41

1. Elaborate—orate—rate—ate
2. Aspire—spire—ire
3. Ceased—eased—Ed
4. Defray—fray—ray
5. Skill—kill—ill
6. Intone—tone—one
7. Soften—often—ten

CURTAILED WORDS, No. 50

1. After keeping her ——— on the ——— for a long time, she suspended it by a nearby ———.
2. They ——— to relieve only those in (2 off) ———. Well, they found a plenty who were ——— and hungry.
3. He was ——— in his efforts (2 off) ——— his conversion, but (2 off) ——— proved a troublesome enemy.
4. He was certainly ——— and deserved the name (2 off) ——— when he rescued Mary and ——— mother.
5. The entire ——— fairly ——— with shouts as they ——— to repulse the enemy.
6. After ——— was destroyed, the (2 off) ——— never grew there ——— long as the lava covered the soil.
7. She sat by the ——— and there she would (2 off) ——— her yarns, hoping to ——— the reward for superior work.

—A. M. S.

THE CREED OF ABRAHAM LINCOLN In His Own Words

I BELIEVE in God, the Almighty Ruler of Nations, our great and good and merciful Maker, our Father in Heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I BELIEVE that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I RECOGNIZE the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blest whose God is the Lord.

I BELIEVE the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail.

I HAVE a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to my God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.—

From Dr. W. E. Barton's *Life of Lincoln*.

NEW BOOKS FOR LENT AND EASTER

Each week we will list the new publications for this particular season of the Church Year as rapidly as they are released by the various publishers.

Testament of Love

By Hubert L. Simpson

These are Lenten meditations on the Seven Words from the Cross. They glow with eternal faith and vibrate with the vitality of everyday life. These devotional studies of rare excellence cannot fail to move any reader who is open to the spiritual influence of the memories and inspirations of the pre-Easter season.

Price, \$1.00

Christ Speaks from Calvary

By Edward Jeffries Rees

Eight Lenten Meditations

Some of the themes treated: Christendom Looks toward Calvary. Palm Branches or Crossbeams? The Compassionate Christ. The Rejected Christ. The Victorious Christ.

Price \$1.00

Victories of the Cross

By Dr. W. A. Stanbury

10 Lenten and Easter-tide Sermons

Some of the themes in this book: The Necessity of the Cross. Steps on the Way to the Cross. The Magnetism of the Cross. The Cross and the Love of God. The Romance of Cross-Bearing.

Price \$1.00

PUBLICATIONS OF PREVIOUS YEARS

THE QUESTION OF THE CROSS

By Edward L. Keller

TEN LENTEN SERMONS

"He answers many critical questions, always guided in his answers that one cannot have Christianity without having the Cross."

Price \$1.00

GREAT QUESTIONS OF THE LAST WEEK

By Dr. B. H. Bruner

SEVEN LENTEN SERMONS

This book will lead any reader to a better appreciation of our Lord's ministry.

Price \$1.00

THEY CRUCIFIED AND CRUCIFY

By Edward L. Keller

TEN LENTEN AND EASTERTIDE SERMONS

One of the most unique and helpful Lenten books to appear in our generation.

Price \$1.50

INCREASING CHRISTHOOD

By Robert Norwood

The book presents the Lenten meditations delivered by Dr. Norwood during the winters of 1931 and 1932.

Price \$2.00

HIS GLORIOUS SHAME

By James Black

An exquisite story of Simon the Cyrenian, who bore the cross of Jesus, by a writer whose choice, almost faultless diction, renders every product of his pen a thing of beauty.

Price 60c

THE MEANING OF THE CROSS

By Henry Sloane Coffin

It is indeed "A Tract for the Times."

Price \$1.50

THE RESURRECTION OF THE DEAD

By Karl Barth

In this notable book, one of the foremost of living theologians addresses himself to the question which all men give some sort of thought.

Price \$1.50

SELFHOOD AND SACRIFICE

By Rev. Frank Gavin, Ph.D., Th. D.

A new insight into the timeless mystery of the Atonement will be derived from these addresses on the Seven Last Words from the Cross.

Price \$1.00

THE TRAGEDY AND TRIUMPH OF EASTER

Prepared by William H. Leach and Dr. J. W. G. Ward

A one-volume Lenten Cyclopaedia. Worship programs, sermon themes, music suggestions, Good Friday meditations, an Easter sermon.

Price \$1.50

CROSS AND CHALICE

Two Courses of Lenten Addresses

By Rev. G. F. Naylor

Price \$1.00

HIS LAST THURSDAY

By James S. Kirtley, D.D.

Unique and original studies of the events and motives leading up to the Cross and Resurrection, centering them, as the author of this volume does, on Thursday.

Price \$1.00

COME HOLY SPIRIT

By Karl Barth

With a Chapter on Barth's Homiletic Genius by Joseph Fort Newton

Translated by George W. Richards, Elmer G. Homrighausen, Karl J. Ernst

Particularly appropriate for the Lenten season are the sermons:

"Jesus and Judas", from Matthew 26:14-16. "Good Friday", from the text Rev. 1:17, 18. "Jesus is Victor", from Ephesians 2:1 and 2, 4 and 6.

Price \$2.00

Pamphlets

THE MIRACLE OF ETERNITY

By Bishop Paul B. Kern

A chapter from "The Miracle of the Galilean"—reprinted for Easter reading at the request of many readers. It has special significance during this season. (Also a splendid gift for friends recently bereaved of loved ones.)

Price 25c

THE MEANING OF THE CROSS AND RESSURRECTION

By W. R. Maltby

A noted British preacher gives to American readers a beautiful devotional study. Good for group or individual use.

Price 25c

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NEWS OF THE WEEK

Mrs. Henry W. Elson

Highly organized opposition defeated Jan. 29 American adherence to the World Court by a margin of seven votes. The Senate voted 52 for adherence to 36 against. A two-thirds majority being necessary, the proponents needed 59.

President Roosevelt was honored Jan. 29 by the Society of American Foresters, who presented to him the Schlich Memorial Medal in recognition of his work in establishing the Civilian Conservation Corps.

Two representatives from the United States were admitted to the World Labor Body in session at Geneva Jan. 29. Memberships were also voted to Russia.

President Roosevelt celebrated his fifty-third birthday Jan. 30 by a radio address in which he voiced his thanks for the many tributes received. The business staff of the White House was almost demoralized by the uncounted thousands of telegrams and letters which arrived. Seven thousand birthday balls were staged all over the nation for the benefit of infantile paralysis sufferers.

The man power has been almost doubled and military expenditures tripled in the last two years of the Soviet Red Army according to a report given by Mikhail Tukhachevsky, Vice Commissar for Defense, at the recent session of the All-Union Congress of Soviets.

Joseph B. Eastman, the Transportation Co-ordinator, sent to Congress a report calling for expansion of the Interstate Commerce Commission and putting all transportation agencies under its control.

Richard Washburn Child, 53, former United States Ambassador to Italy, died in New York Jan. 31.

Fourteen months of negotiations for settlement of the debts to the United States by Soviet Russia and the claims of American citizens against her were abruptly terminated Jan. 31 when Alexander A. Troyanovsky, the Soviet Ambassador, informed Secretary Hull that an offer made last Fall for adjustment, involving extension of credits through the Export-Import Bank with which to facilitate trade with Russia, was unacceptable.

A reconstruction Finance Corporation with considerably broadened powers came into legal existence Jan. 31 when President Roosevelt, in the presence of Chairman Jones, signed a measure extending for two years the life of the corporation, which otherwise would have expired Jan. 31.

A suggestion that the United States sponsor a world economic conference to discuss the stimulation of international trade was endorsed Jan. 31 by Secretary Hull before the Senate Agriculture Committee.

President Roosevelt will soon ask for general legislation centralizing supervision of air, water and highway transportation, he advised Congress Jan. 31 in a special message transmitting a report of the Federal Aviation Commission.

An exhaustive Senatorial investigation of religious persecution in Mexico was demanded in a vigorously worded resolution introduced Jan. 31 by Senator Borah and referred to the Foreign Relations Committee.

J. S. Fletcher, 72, English novelist and historian, died at Dorking, Eng., Jan. 31. Of the 52 books written by him, four-fifths were detective stories.

The first water ran into Boulder Dam Feb. 1 when the Colorado River was harnessed as the engineers closed the tunnels that diverted the stream. Thus for the first time in its history the turbulent Colorado River was halted. This greatest dam in the world has been under con-

struction since 1930 as a government project; the actual stopping of the river was a matter of less than one hour when a 3,000,000-pound steel gate on the Arizona side, went down and the river was dammed.

A decision of the North Dakota Supreme Court Feb. 2 turned Governor Thomas H. Moodie out of the office he had less than a month and designated Lieut. Gov. Walter H. Welford as his successor. The Court decision held Mr. Moodie ineligible because he was not a 5-year resident.

The eagerly awaited decision in the government's gold clause cases will not be handed down before Feb. 10 or 18 according to an announcement by Chief Justice Hughes Feb. 2. This decision from Feb. 4 to a later date caused great surprise as the court seldom departs from its prescribed routine.

A reciprocal trade treaty between the United States and Brazil was signed Feb. 2 in President Roosevelt's office with ceremonies signaling its potential importance.

Food sold to consumers will be taxed but amusements and hotels and other services will be exempt under a 2 per cent sales tax bill submitted to the Legislature Feb. 2 by Governor Hoffman of New Jersey.

Prohibition was lifted in Iceland Feb. 2. It was officially repealed Dec. 18, 1934, after a popular referendum in Oct., 1933. The government failed at the time to introduce a bill in Parliament legalizing spirituous liquor. In consequence repeal has remained inactive until now.

The British and French Premiers and Foreign Ministers who have been considering a plan for joint action with regard to Germany's re-armament, reached an agreement Feb. 2. It is based on the British plan, which the conference assembled to consider. The provisions envisage nullification of the military clauses of Part V of the Versailles treaty in exchange for Germany's return to the League of Nations, but the nullification will not include ending the demilitarization of the left bank of the Rhine.

Foreign Minister Portes Gil, acting on instructions from President Cardenas, Feb. 2 issued a statement asserting that Senator Borah's call for an investigation of the Mexican Church question was based on false information.

For the first time in Turkish history women voted and were eligible for election in the general elections, Feb. 8.

About 750,000 persons invaded Calcutta, Feb. 3, to bathe in the sacred Ganges River in celebration of the Ardhodaya Loga festival, observed every twenty-seven years. All classes of Hindus, of whom there are more than 200,000,000, regard the Ganges as the holiest of all rivers, the cleanser of sins and the entrance to Paradise.

An official blacklist of nations which persist in discriminating against American goods was made use of for the first time Feb. 3 when officials at Washington have decided that Soviet Russia should not obtain a reduction of nearly 50 per cent on tariff rates on manganese shipped to this country that would have been under ordinary circumstances.

California led the forty-eight States in population increase during the last four years according to a recent census report.

Germany promised Great Britain and France Feb. 4 that she would earnestly and in a spirit of good-will study their proposals for the pacification of Europe.

According to the Census Bureau, the population of the United States has jumped nearly 20,000,000 since 1930. The

latest census estimate puts the population at 141,574,000.

Charles M. B. Cadwalader, managing director of the Academy of Natural Sciences, Feb. 4, became the 14th recipient of the Philadelphia award, founded by the late Edward W. Bok. He received \$10,000, a gold medal and a scroll for his efforts in extending the work of the Academy.

The bill increasing the maximum of government securities of all types which may be outstanding at one time to \$45,000,000,000 and giving the Treasury authority to issue "baby bonds" to be distributed on a discount basis in the smaller denominations was signed by President Roosevelt Feb. 4 and became a law.

Senator Norris of Nebraska introduced in the Senate and House Feb. 4 a bill which would "take the Post office Department out of politics."

THE STATISTICAL REPORTS OF OUR CHURCH FOR 1934

Several of our Classical Stated Clerks, in response to a letter sent out to every Classis in December, have already transmitted these reports from their Classes. A number more have assured me by letter that theirs will be forwarded early in the year.

Dr. G. L. Kieffer, President of the Association of American Religious Statisticians, requests that I make effort to provide him with our Reformed Church statistics for 1934 by March 15th of this year. Unless I am successful in securing the statistics of all our Classes by the beginning of March, our Church will have to be represented again, in his annual statistical report, by greatly belated statistics—those of December 31, 1933.

May I therefore rely upon every pastor to send in his Dec. 31, 1934, statistical reports to the Stated Clerk of his Classis at once if he has not already done so? May I also ask the helpful co-operation of each one of our 58 Stated Clerks by the prompt transmission to this office of a copy of their Classical statistics for 1934 so that it may reach me not later than the end of February?

If you do this, brethren, I shall be able to report our last year's statistical summaries to the entire Church by the middle of March. Since these reports are simple records of fact as of Dec. 31, 1934, the forwarding of them, through to their final destination as early in 1935 as possible, will be highly conducive to the correctness and the timeliness of our annual statistical records.

J. Rauch Stein, Stated Clerk

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

Our new building, the upper floor of it, containing 22 beds, was designed and equipped with furniture to take care of invalids. That portion of the building is not only filled, but several times recently beds had to be placed into the infirmary dining room and the first aid room to accommodate persons who were in other portions of our buildings taken seriously ill, and required much nursing. There are at present about half a dozen more persons requiring much nursing on the second floor of the new building who can not be accommodated in the infirmary on the floor above. Also in the old building there are some confined to their rooms, who for want of room can not be brought into the infirmary in the new building.

There are several reasons why such a large proportion of our guests are infirm cases. Many of those admitted during the last two years were very old, the oldest of them having been 96. Others were received directly from some hospitals or soon after being discharged, their ailments having become chronic. Others with incurable ailments were received. Then, too, there are some in our family who appear to be well, but almost every week one or more of them is likely to be sud-

denly taken seriously ill. All these things have helped to overcrowd our infirmary. By continuing our recent policy of making admissions, and there is no likelihood of any change, it will not be long until both the second and the third floors of our new building will be full of such persons who will need constant nursing.

CALENDAR REFORM

The World Calendar Association, organized in 1930 for the purpose of revising the present Gregorian system so as to stabilize our calendar year by eliminating its variant changes and irregularities, has succeeded in developing an active American interest in its 12 month, equal-quarter plan of revision. It now has 8,500 members, a central office at 485 Madison Ave., New York City, and it functions through an American and Foreign Advisory Committee. Its plan of revision is rapidly increasing in popularity. It was referred, through the stated clerk, as an overture to our General Synod at the last meeting in Cleveland, and the General Synod in turn referred it for consideration and study to its Executive Committee. The Association publishes a quarterly journal with an international circulation of 20,000 copies. The December, 1934, issue considers the proposed revision as it would advantageously effect the Church calendar, holidays, travel, business and general statistics. Favorable attitudes from the Church in America, Canada, Latin America, England, Germany, Japan and Turkey have been reported.

On Aug. 29, 1934, the Universal Christian Council which met at Fano, Denmark, unanimously adopted a resolution "Pledg-

ing the Church to co-operate in calendar reform and the stabilization of Easter. The congress, under the joint leadership of Dr. Cadman representing the American Churches and the Bishop of Chichester representing England, received a report giving the opinions of 1,200 leading American clergymen and showing that the American clergy favor calendar reform by 9 to 1 and stabilization of Easter by 10 to 1. The German delegation joined in approval of the calendar revision. A resolution was also passed urging the different governments and the League of Nations to proceed with the necessary legislation."

For at least 100 years our familiar but confusing Gregorian system has been under criticism. The League of Nations has been giving it consideration since 1923, and the next really important step will probably take place this year when a Committee of the League will give it fresh consideration. The probable effective date for introducing the proposed new simplified calendar is January 1, 1939, when the year will start on a Sunday.

Inasmuch as our Executive Committee of the General Synod has referred this subject to one of its members, Dr. Paul Press, to analyze the whole situation and to make a statement at the next meeting, it is worth while that our Evangelical and Reformed Church should become more fully informed and give study to this proposed Plan of Reform.

The accompanying form for the proposed World Calendar together with a brief statement of the outstanding advantages it proffers, will give us the initial information necessary for expressing an intelligent judgment of its substantial value.

J. R. S.

THE WORLD CALENDAR

Every Year the Same

January							April							July							October						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	...	...	...	...	29	30	31	...	...	...	...	29	30	31	...	...	...	...	29	30	31	...	...	...	...
February							May							August							November						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
...	...	...	1	2	3	4	...	...	...	1	2	3	4	...	...	...	1	2	3	4	...	...	...	1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30	...	...	26	27	28	29	30	...	...	26	27	28	29	30	...	...	26	27	28	29	30	...	...
March							June							September							December						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
...	...	...	...	...	1	2	...	...	...	...	...	1	2	...	...	...	...	...	1	2	...	...	...	...	...	1	2
3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30

YEAR-END DAY, December Y, follows December 30th every year

LEAP-YEAR DAY, June L, follows June 30th in leap years

The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

Its twelve months are multiples of halves and quarters. The equal quarters consist of 3 months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

In the perpetual calendar, Year-End Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30th and January 1st. The additional 366th day in leap years is considered as another extra Saturday between June 30th and July 1st and is called Leap-

Year Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1st, New Year's Days, falls on Sunday, and the working week begins the following day.

The revised twelve-month year in its even quarters conforms to the seasons, recognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year.

Handwork That Is Different

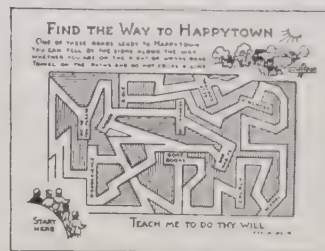
RIGHT CHOICE SERIES

In this new series the child is taught to choose right from wrong. This new material will be a real help in the process of learning.

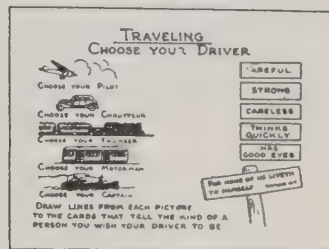
Ten sheets of one design are packed in an envelope. The title and directions are printed on the front and back of envelope. To be used as a supplementary feature in the class.

Order by number under each illustration. Size $6\frac{1}{4} \times 8\frac{1}{4}$. 10 sheets to an envelope.

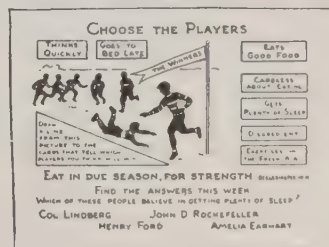
10 cents a set



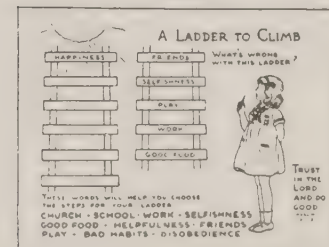
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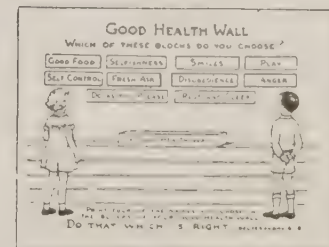
1601



1602



1603



1604

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BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. Gustav R. Poetter, of St. Mark's Church, Reading, preached a most interesting sermon to the children Sunday, Jan. 27. Miss Mary Gibbon, who was accompanied by Miss Caroline Artz, rendered a vocal solo.

More children arrived at Bethany, two from the Ringtown Charge. This again increases the size of our Family.

Coasting has been exceptionally good for several weeks. One of the great needs

was seen in more coasters. A number of special gifts were given us over the Christmas season to buy special gifts. We used some of this to purchase a dozen coasters.

Dietrich Cottage has been renovated. In the changing room the lockers were all rebuilt. Towel racks were erected in the center of the room. The walls were covered with a wall board and the ceiling paneled. Florentine glass was put in the windows and new window shades installed. New linoleum was placed in the dining room and kitchen with all the second floors refinished.

and appreciate the power of mind over matter, and the curative energy of religious faith. But all this is not miraculous in the old sense of that term.

The Church does not possess miraculous power, but she gives vast sums for the relief of the poor and destitute, and she inspires and trains medical missionaries and doctors. These measures and methods are just as divine as the early miracles. Through them the Spirit of Christ is performing His beneficent work in our day.

But our modern institutional method of practicing humanity carries with it one obvious danger. It eliminates the personal factor. We read of Peter, "He took him by the right hand, and raised him up; and immediately his feet and ankle-bones received strength" (v. 7). That is also what Jesus did. He was forever touching people's lips, eyes, and hearts. And the touch of that loving hand conveyed help and healing. No organized social service, no institutional charity can take the place of this personal touch. The money we give through the channels of official organizations is the least we can do. It does not fulfil the obligations of Christian love, nor manifest its power.

In one other respect our helping and healing ministry differs from that of former times. We realize that much of the material and physical suffering of mankind is the effect of deeper causes. Many of our social ills are the symptoms of a hidden disease. It is this disease we must cure in order to heal the open sores. We must cleanse the source whence these miseries flow. We must still alleviate the ills and evils of our social order, but our real task is to transform it by the renewing of its spirit. Until that is achieved, helpless beggars and cripples will lie at the gate Beautiful of the Church, asking alms.

II. Spiritual Cripples. The beggar at the temple-gate asked for money. But Peter understood his greater need. He gave him far better and more than he asked. He said, "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk" (v. 6). And the record relates that this cripple received a greater boon, even, than physical health. When Peter spoke to him and grasped his hand in brotherly love, faith was kindled in his soul. He leaped to his feet and entered into the temple, praising God (v. 8). He had been crippled in body and soul. In the name of Jesus, Peter had made him whole.

Here, again, the disciple of faith fully followed the example of his Master. When the paralytic was brought to Jesus, He first proclaimed pardon and peace to his soul, and then He bade him take up his bed and walk (Matthew 9:1-7). First, He ministered to his greater malady, which was spiritual, and then He healed the physical disease. Jesus, too, had neither silver nor gold to give to men. He was penniless. God's supreme gift to the world was not a millionaire, but a man full of grace and truth. And when Jesus sent forth His disciples, He said, "Take no money with you. Freely you have received, freely give." They had received grace and truth from Christ, His faith and love. These precious gifts, matching the world's greatest need, they were to bestow freely upon men, for their spiritual healing and health.

Peter was one of these rich heirs of Jesus Christ. Money he had none, but Christ had given him treasures of the spirit. These riches the apostle gave to men with a bountiful hand. Not only to the lame beggar, but to the multitude who "ran together, greatly wondering." In a notable sermon, he presented Jesus to them as the Prince of Life, urging his hearers to repent of their sins, so that there might come upon them "seasons of refreshing from the presence of the Lord."

Many, who had seen the good works of Peter and heard his words, believed. But the rulers of the people arrested and tried

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sexagesima Sunday, Feb. 24, 1935

PETER HEALS A LAME MAN

Acts 3:1-10; 4:8-12

Golden Text: But Peter said, Silver and gold have I none; but what I have, that give I thee. Acts 3:6.

Lesson Outline: 1. Physical Cripples. 2. Spiritual Cripples.

In this lesson we see the early Church at work, teaching, preaching, and healing. Only Peter and John are named, but their activities were typical. The disciples of Jesus were continuing the three-fold ministry of their Master.

Several weeks had elapsed since Pentecost, the birthday of the Church. But there is as yet no sign of a definite organization. There was a brotherhood who were Christian in spirit, but what set them apart from Jews and Gentiles was faith in Christ, as the true Messiah, and loyalty to His Spirit of loving service; not outward forms or membership in a new institution.

Outwardly these Jewish disciples of Jesus remained members of the synagogue. They observed the Mosaic rites and ordinances, and they attended the services in the temple. Nevertheless they were new men. Their faith in Christ had transformed their spirit, and it was bound, gradually, to change their lives. It was the preaching of this faith, and the practice of this new life that led, finally, to a complete break with Judaism.

Thus, in our lesson, we find Peter and John going up to the temple, about three o'clock one afternoon, to observe the chief hour of prayer, and the evening sacrifice. Then the events transpired that form our study.

I. Physical Cripples. At the gate called "Beautiful", which led up to the Court of the Women, Peter and John met a certain man who was lame from birth. Daily kind friends placed this helpless cripple on the steps leading to the inner precincts of the temple. There he sought alms of the worshippers. And when he saw Peter and John he asked them for a gift of money.

This helpless cripple at the gate Beautiful typifies the world's physical malady and its material misery, so vast in its extent and so pathetic in its impotence. Truly, the world is full of beauty. Nature, in all her various moods, baffles the skill of the greatest artists. It was the hand of God, who is Beauty as well as Holiness, wove the garment of Nature, in all its beauty and bounty. The Almighty did not need man to create a beautiful universe.

But even God cannot make this beautiful world good without the co-operation of His children. And its goodness, alas,

does not match its beauty. In the midst of a bountiful Nature, there is dire poverty and want for millions. Sickness and sorrow, selfishness and sin mar and destroy the beauty of human life.

This great host of the destitute and distressed has always laid its crushing burdens at the door of temples and Churches. Instinctively, in pagan and Christian lands, men expect to find sympathy and help from those who worship God. That is a fine tribute to religion. It is a testimony to the universal expectation that religion and humanity are inseparable. Divorced, they become worthless. The worship of God without a love of men is like sounding brass and tinkling cymbals. And, conversely, the roots of philanthropy and humanity will wither and die without the dynamic of religion.

The Christian religion represents the ideal fusion of these two factors. Its very essence is a love that embraces both God and man. That is illustrated in the life of its founder. Jesus was more than a preacher who sought to awaken faith in God. He was also a worker who went about doing good to men (Matthew 11:5). And when the Twelve were sent out, their Master commissioned them to continue His saving and serving ministry, saying, "As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons" (Matthew 10:7).

The Church has never been disloyal to this great commission. In all ages it has manifested sympathy with human suffering and need of every kind, as well as interest in souls. It has built schools for the ignorant, hospitals for the sick, asylums for the destitute, and homes for the orphaned and aged. Today the Church is in the front-arms that is fighting with the weapons of peace for the abolition of war and poverty, for the righting of immemorial wrongs and for the redress of human grievances. Merely on the score of her human services and humane ministries throughout the world, the Church may well claim the respect and support of all good men. Before our union with the Evangelical Synod of North America, we had five orphanages and six homes and hospitals, to care for the aged and sick. Our merger has given us six additional orphanages, and no less than seventeen added homes and hospitals. Thus both our responsibility and our opportunity for serving and loving even "the least of these my brethren" have been greatly enlarged.

In two respects, however, our healing and helping ministry differs from that of the apostolic Church. First, it is not miraculous. We cannot provide loaves and fishes for the hungry as Jesus did, nor cure lameness like Peter. True, modern medicine and surgery do perform miracles, and we are only beginning to understand

him. Yet even these hostile rulers and scribes were powerless to gainsay "a good deed done to an impotent man," in the name of Jesus Christ (4:9,10). Even these enemies of the Master "Marvelled; and they took knowledge of them that they had been with Jesus" (4:13).

The Church, throughout all the ages, has no other riches than the grace and truth of Christ. Its wealth is spiritual. In the Middle Ages, the Church was rich in material things and poor in spirit. Money had crushed its life. The Church needs silver and gold for its great ministry of love. But its material wealth must be devoted to spiritual aims and ends. The true mission of the Church of Christ is the proclamation of the gospel and the propagation of God's Kingdom. That task can be shared by the poorest of Churches.

The spiritual riches of the Church divinely match the deepest need of the world. That need cannot be met with money. All around us are spiritual cripples, men dwarfed and stunted in soul and character. Their supreme need is to attain the full stature of Christian manhood, to find access to God, and, in Him, the source and strength of a new life. Only the gospel of Christ can meet that need. That gospel is the treasure God has entrusted to our stewardship for the enrichment of mankind.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Feb. 24: What the Bible Says About Forgiveness. I John 1:7-9; 2:1-12

The Bible, especially the New Testament, has a great deal to say about forgiveness. The idea lies in the nature and character of God as revealed by Jesus Christ. Jesus more than once declared that God is able and willing, faithful and just, to forgive us our sins. The condition upon which forgiveness rests is that we confess our sins, that we repent and believe and that we forgive our fellow-men.

In the sermon on the Mount Jesus told His disciples that if they did not forgive men their trespasses, their Heavenly Father would not forgive them. To the man who had been let down through a roof at the feet of Jesus, Jesus said: "Thy sins be forgiven thee." Wherever there was faith and repentance, Jesus assured forgiveness. Into the prayer which He taught His disciples He put the petition "Forgive us our debts as we forgive our debtors." This was the one ray of hope which Jesus gave to a sin benighted and darksome world. Sin is everywhere present in human life. It leaves its stain and stigma upon everything. It is the one thing that estranges men from God. It breaks and violates our relationship with God. It robs us of peace and joy and gives us a guilty conscience, filling us with fear and despair. But now Jesus comes and tells us there is a way out. He says there is a way whereby a reconciliation may be made and whereby the friendly relation between God and man may be re-established.

This is brought about through forgiveness, which means that God, under certain conditions, will no longer hold these sins against us. Forgiveness is God's face turned in favor toward His erring children. The whole idea is involved in the name which Jesus gave to God, viz.: Father.

But God's forgiveness does not imply that God is an indulgent parent, a kind of benign grandfather who is easy and complacent. God cares very much and is greatly grieved by the sins of His children. It breaks His heart when His children sin. Sin spoils His beloved. He cared so much that He gave His only begotten Son for the sins of the world. But God does not hold a grudge against His children. His face is never turned away

from them. He is always ready to forgive if they give Him a chance to do so. All we need to do is to come to Him and say, "We are sorry." But this must be done with the whole heart, it must be done sincerely. It must also be done with the sincere desire to turn away from all unrighteousness and follow after the good. There are two sides to repentance—first a heartfelt sorrow for sin and second a desire to live a better life. Where these two elements are present we can rest assured that God will forgive us our sins.

But, now, just what does this mean? It means that God will no longer hold these sins against us. He will remember them no more. The breach between God and man is healed, and man can once more come to God and feel that everything is all right.

But forgiveness does not always remove the consequences of sin. God may forgive sin, but the effects of sin may still remain. The broken constitution, the impaired health, the marks and scars of sin may remain, but the sin itself is taken away. Sometimes indeed these evil effects may be overruled for good when the sinner repents, but as a rule they remain.

Forgiveness implies even something more than the removal of the sin. It includes also a new gift from God. When the sinner repents God says: "Thy sins are forgiven thee," but He also imparts grace and strength to the sinner to "go and sin no more." He gives to the sinner a new standing and a new nature which drives out the old sinful nature and thus makes a new creature out of the old. While forgiveness is in one sense a single act, an immediate attitude and disposition, on the part of God, it is at the same time the power of a new life which God freely bestows upon those who are penitent and believe. There are two words which express this twofold idea of forgiveness—the one is justification and the other is sanctification. Justification means that we are once more brought into proper relations with God, and sanctification means the progress we are enabled to make by the spirit of God in our lives.

Thus while sin is a terrible thing in our lives, we need not remain under its power. We can go to God and confess our sins and then rest assured that He hath forgiven us, and then by His strength go on to lead lives in all godliness and honesty.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

Many Woman's Missionary Societies have contributed fine amounts this year to their Church Apportionment Funds, among them, the W. M. S. of St. Paul's, Milltown, N. J. In this Missionary Society each member was challenged to earn a dollar or the member could deny herself to the amount of one dollar. In this manner, a fine amount was realized for missionary work.

Christ Church, Hagerstown, Md., has launched a fine project to instill missionary zeal into its men and boys. A Boys' Missionary Club has been organized to be under the sponsorship of the Men's Bible Class. A part of the work of the Boys' Club is to appear before this large Men's Bible Class at various times showing and telling them of their missionary work.

A "Welcome" meeting was held for the women of all the Evangelical and Reformed Churches of Rochester, N. Y., at the invitation of the W. M. S. of Rev. F. H.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 62, 70 Fifth Avenue, New York City.

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Diehm's Church. It was cold, but in spite of the weather there were 185 present. Mrs. Harper Sibley, one of the most outstanding women of Rochester, gave an inspirational address. Her charm and ability as a speaker captivated everyone. A fine feeling of friendliness prevailed throughout the meeting as well as during the lovely social hour held later in the Church parlors, where refreshments were served.

The Intensive Mission Study Method is being used in the Danville, Pa., W. M. S. for both the Home and Foreign Mission books, on two special days of study, the one being in November and the other in February. On these days an afternoon and evening meeting is held with a Covered Dish Supper at 6 o'clock. The Mission

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Study is started in the afternoon and continued in the evening, various women of the Society giving parts of the Mission Study Lesson. This proves very interesting to the Danville ladies.

The Thank Offering Service of the W. M. S. of Frieden's Church, New Ringgold, Pa., was held on Nov. 25. A playlet was presented under the direction of Miss Cora Hartman and the pastor, Rev. T. J. Schneider, gave an address on "Hearts." There was an unusually fine increase in the Thank Offering this year.

We were sorry to learn that a sister of Mrs. F. W. Leich, our General Synodical President, passed away in Beatrice, Nebr., on Dec. 31 and was laid away in Wisconsin on Jan. 3. Our sincere sympathy.

The Program Committee for the Triennial Convention of General Synod to be held in First Church, corner Maple Ave. and E. Third St., Greensburg, Pa., May 21-25, met in Cleveland on Friday and Saturday, Jan. 18 and 19. The Program Committee consists of Mrs. Leich, chairman; Miss Carrie M. Kerschner, secretary; Miss Ruth Heinmiller; Mrs. D. J. Snyder, chairman loci; Mrs. J. H. Rettig; Mrs. R. B. Meekstroth and Mrs. F. E. Boiegrain. A good program is in the course of preparation, and Greensburg is anticipating a large convention.

A MODERN PARABLE

And it happened that a certain deacon called upon a Church member and said: "Friend, the end of the fiscal year draweth nigh, and yet thou has paid very little on thy Church pledge. Canst thou not gather together enough shekels soon to pay thy part of our Church's budget?"

"Why, hast thou not heard?" cried the Church member in astonishment. "There has been a drought, the unemployment situation is terrible, the suffering is great, and I cannot pay my pledge to the Church."

"Verily, this is a sad state of affairs you relate," sighed the sympathetic steward. "How large is thy farm that the drought burned up?"

"Why, I have no farm," replied the Church member, "but other men have, and their farms dried up."

"And how long hast thou been unemployed, my poor unfortunate friend?" said the steward.

"I am not out of a job," indignantly replied the Church member, "but you must read in the papers that many people are."

"But thy suffering during this period of bad time must have been great," murmured the steward. "I know it was hard for thee to store thy car to save the expense of operating it, and to send back thy radio because thou couldst not meet the payments, and to cease dropping in at the fountain for a drink and a cigar, and no longer to be able to see the beautiful Shirley Temple for thy entertainment. All these must have been great deprivations to thee, to say nothing of the scanty fare thou must have had to eat these months, and the anguish caused thee by seeing thy wife and children in patched garments."

"What are you trying to do?" shouted the enraged Church member. "Kid me or something? What do you think I am, a cheap skate? I'll have you know I've got the sweetest running little Simpleton Six you ever drove, I'm still able to step out for a frolic with the family at the movies when I feel like it, and as for food, well, my mother always had a reputation for the good table she set, and that reputation isn't going to suffer at my house."

"At last I see," said the deacon, as he left the now "righteously indignant" Church member, "it was the ancient Jews who gave the first fruits to God's work. I wonder if it was Christ who taught Christians to give the left-overs?"

—Enlisted Men.

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THE RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

Many congregations and Classes seem to have emptied their benevolent treasuries at the close of the calendar year or in the first few days of January. Acknowledgment was made in "The Kingdom's Support" of all amounts received by the Boards up to and including Jan. 7, and mention was also made of certain sums that reached them on Jan. 8. Then followed a dead silence. Congregations and Classes which had not remitted just at the close of the year forgot the matter entirely. Others seemed to have little or nothing to send. Accordingly, only straggling amounts came in during January.

Omitting the amounts previously acknowledged, the month showed the smallest Apportionment receipts for many, many years.

What are the Boards to do? Would the Church have them borrow money to pay the missionaries and the dependents? The Boards do not wish to do that. The Board of Home Missions simply prorates what it actually receives. How sad must some of the missionaries be to receive their very small checks for January!

The amount received toward Apportionments was as follows:

Board	Received in January
Home Missions	\$9,356.77
Foreign Missions	8,768.48
Ministerial Relief	3,189.37
Christian Education	2,775.72

If these facts have any appeal to any pastor, member of consistory, congregational or Classical treasurer, or anyone else, will you please do all you can "right away quick" to have every dollar of Apportionment money forwarded immediately?

—Wm. E. Lampe.

DR. WILLIAM H. SHORT

By Dr. George Reid Andrews

Member of the Advisory Council of the Motion Picture Research Council and Pastor, Park St. Congregational Church, Bridgeport, Conn.

Last Spring Dr. Guy Emery Shipley, Chairman of the Motion Picture Committee of the Editorial Council of the Religious Press, requested Mr. William H. Short to prepare eight articles on the motion pictures for release to the religious press. Seven of the articles were prepared by Dr. Short before his untimely death Jan. 10, 1935, in Philadelphia, and Dr. Shipley has requested me to write the eighth in the series. It is most fitting that this final article should deal with the work and devotion of Mr. Short himself. He rests from his labors, but his work will go on.

Since the early days of the cinema, efforts have been made to induce the producers of motion pictures to consider the moral and social consequences of their product, especially their effect upon children. The motion picture industry is run for profit at the box office. The producers have given heed to public protests only when they have had reason to fear that their business might suffer in consequence. Were pictures declared morally bad and harmful to children by parents, teachers, psychologists and clergymen? This after all was mere opinion, the leaders of the motion picture industry invariably replied and it was easy with movie money to find other clergymen, psychologists and students of social problems to express opinions to the exact contrary. Thus we had a constant battle of opinions pro and con, and sound, scientific data on the subject were sorely needed.

Mr. Short sought to provide this information first of all, and then in the light of the discoveries made to devise and carry into effect a plan of social control which would make the motion picture theatre the ally of the home, the Church, and the school which it was capable of becoming.

The research work was done, and ably done, under his direction and the results published in permanent form by the Macmillan Company. The public is being acquainted with these findings and the whole country is increasingly aroused over the menace of the movies.

The second step Mr. Short was about to take. The plan of social control was well formulated in his mind according to which adequate protection would be given to the youth of the country against the filth of Hollywood and develop to the fullest extent the moral, social, educational, and recreational values of the motion picture art. He was working for legislation to prevent "block-booking" and

"blind buying", and thus break the grip of the motion picture monopoly which has at its mercy both the exhibitor and the public. This he saw, and saw rightly, could be done effectively through Federal legislation alone, and worked accordingly. It remains for others to carry on his unfinished task. His work will endure and will serve as a guide and an inspiration to all who enlist in the battle for better pictures.

IN TRIBUTE TO DR. BAHNER

Hon. Watson R. Davison, President Judge of the Franklin County Court, delivered the following eulogy at the funeral of Rev. Dr. Franklin F. Bahner:

"When I was honored with the request to speak on this occasion, the funeral of Dr. Bahner, I determined to prepare nothing. I desired not to speak by note. I desired only to speak as one who loved him to those who loved him. Anything that I could have prepared could not have come from my heart as the words will come as I gaze into your faces and think of Dr. Bahner. As I came into the Church today, I heard the words, 'None of us liveth to himself alone, no man dieth to himself alone', and as I heard the Scripture read, 'O death, where is thy sting,' and as I heard them read, 'For inasmuch as ye know that your labor is not in vain in the Lord,' I was impressed with how they fitted into the life, the faith, and the teachings of Dr. Bahner. **No man of my acquaintance lived for others as did Dr. Bahner.** He lived not with thought of his advancement, not with thought of that which was for him, but his thought always and at all times was what was best for others. There is no sting spiritually in the death of Dr. Bahner. There could not be. We grieve among ourselves because of his bodily absence, but none of us, not one, can grieve because of his spiritual life.

"He has been referred to here as pastor and pastor emeritus of this Church and this congregation. But may I be permitted to add to that? He has covered a wider field than his connection with this Church and its people. He was in every sense of the word **pastor at large for all the people of Waynesboro.** We are met here today to pay our last respect to him. We are met to pay respect to a man who for more than 50 years, longer than the life time of many of us here, lived among us and moved among us in our various avocations and walks of life. He came into our homes, whether we were members of his congregation or not. He knew all the people of the town, whether old or young, as perhaps no other person in the town knew them; he stopped to speak to men and women and stopped to pat on the head the children as he passed them, a most lovable figure, a man who held a position in this community second to none, and a man who occupied a place in the hearts of the people of the community such as has not been given to any man that I have known in my years. As I sat here and heard them read poems that you had all heard him recite many, many times, and as I had heard him recite also, I could bring to my mind, as all of you could, that face and that figure, the earnestness of that voice as he recited those poems on appropriate occasions. It brought tears to the eyes of some of you, I know. We will never forget him as he recited those poems, which to him were perhaps as lovely and as dear as anything written, outside of the Scriptures.

"I have known many men under many circumstances and in different places and positions in life, but for unselfishness I have never known a man to equal Dr. Bahner. It was my privilege in the 25 years that I was in this community to come into contact with him in places and under circumstances where he had the opportunity of accepting favors which would have added to his material welfare, and always without any question he requested

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that those things be not given to him. He requested that the legacies or bequests be made to some Church, or in some way be connected with the Church. It was only on a few occasions that he acquiesced, and it was then that he allowed scholarships to be given bearing the name of Dr. Franklin F. Bahner, but not the name of Dr. Franklin F. Bahner alone, for invariably he added to it the name of his beloved helpmate and companion. And so we have at this time scholarships in the Reformed Church bearing these two names instead of his alone, because he would not have it for himself.

"Few men could have lived in any community all the years that he lived here and never have pointed at him a finger to question his Christianity, his godliness, his honesty, his unselfishness, his good citizenship, or anything which pertained to that of the highest order of man. He covered a long series of years in this field, and yet as you sit here today visualizing, as many of you must be, the beloved form standing where I stand now, having in your mind the teachings of Dr. Bahner, remembering his exhortations to you, and his reprimands also, for he failed not to do that which he thought was right, wherever it might fit; when you visualize that to yourself, when you recall to your mind that a man has lived in your community, as pastor of your Church has taken part in everything in the life of the town and community, and has been loved and revered by every person in it, can you picture a life more useful, a life better lived, or a life which will so live for generations to come in the hearts and minds of people He is not dead. That which he thought and that which he practiced will live after him for generations to come. He has entered into his rest. For three score years and ten, and more, he has served his Master in a way that was not only perfunctory, but served his Master as he should have done. **He gave all of himself and everything he had in that service.** He has now gone to join that host of saints in glory and shall receive the reward which is his due. I feel that when he joins the saints in heaven, there will be none better deserving of a place on the right hand of the Master whom he served than will Dr. Bahner."

OBITUARY

THE REV. DR. MARTIN VITZ

Rev. Martin Vitz, A.M., D.D., Sc.D., was born on Aug. 15, 1857, in Preble Township, later known as Magley, near Decatur, Adams County, Ind. He was the son of the late Rev. and Mrs. Peter Vitz. After spending 4 years in Magley, where his father in 1856 had organized a mission among the pioneer Germans who had settled in that primeval region of forest and swamps, he moved with his parents and brother Otto to Huntington, Ind., where

his father became the pastor of St. Peter's congregation. After a pastorate of ten years, 1861-1871, his father accepted a call from the charge at Lafayette, Ind. In 1874 he went to the Mission House at Sheboygan, Wis., where he attended the academy for 3 years. In 1877 he went to Heidelberg College, Tiffin, Ohio, where he graduated in 1880. In the fall of the same year he took up his seminary studies at the Mission House. As a theological student he assisted his father in the pastoral work in the Vera Cruz, Ind., charge.

On February 26, 1882, he was united in marriage with Mary Ellen Engler of Vera Cruz. In the same year, he followed a call to a mission in St. Paul, Minn., where he labored successfully, but under great privations, his faithful helpmate sharing in the sacrifices. In 1888 he was called to the Zion's Church at New Bremen, Ohio. His work at this place was associated with much joy and blessing. A parsonage was built, and the ground and also some funds were secured towards the erection of a new Church. Receiving a call from the Fourth Congregation at Cleveland, Ohio, he took up that pastorate in 1895. After serving the Fourth Church for about two years he accepted a position in the editing department of the Central Publishing House at Cleveland, Ohio. After ten years' service there he was called to a professorship in the Mission House College and Seminary, where he labored for 14 years, retiring in 1921 on account of failing health. He partially regained his strength during a short residence in Cuba. Returning to the States, he first made his home at Mt. Healthy and later at St. Bernard, Cincinnati, Ohio, where he resided until his death on Sunday morning, Dec. 16, 1934, at the age of 77 years, 4 months and 1 day.

His eventful life was not free from sorrow. Four children, Anna, aged 4 years, Robert, aged 5 years, Bertha, aged 21 years, and Richard, an infant, preceded him in death. A crushing blow came to him when on February 22, 1901, his faithful wife, Mary, was taken from his side in death, leaving him with 7 children, the youngest but 10 months old. For more than 7 years he struggled through the sorrows and discouragements of such bereavement. His home was again blessed with a faithful helpmate and devoted mother by his marriage on Nov. 24, 1908, to Minnie Boll, of St. Louis, Mo. She affectionately shared with him the joys and sorrows of the last 26 years of his earthly career.

He is survived by his wife, Mrs. Minnie Vitz; 6 children, Carl P. Vitz, main librarian at Toledo, Ohio; Hulda A., wife of Rev. Edgar C. Lucas, of Louisville, Ky.; J. Fred, architectural engineer of Los Angeles, Calif.; Frank E., head of the English Department in the Wisconsin State Teachers' College, Superior, Wis.; Ella M. Ley, wife of Rev. H. P. Ley, of St. Bernard, O., and Gertrude, who lives at home in St. Bernard. He is also survived by two brothers, Albert C. Vitz, of Huntington, Ind., and Rev. N. E. Vitz, of New Bremen, Ohio; three sisters, Martha, the wife of Rev. P. S. Kohler, of Harbine, Neb.; Emma, the wife of Rev. H. B. Robbrock, of Cleveland, O., and Anna, the wife of Ernest Eberhardt of Indianapolis, Ind., and many other relatives and friends.

The deceased was honored and respected by local congregations and communities as well as by bodies and institutions of our Church. He served on the Board of Home Missions, on the General Synodical Committee on the Constitution, on the Board of Trustees of the Mission House College and Seminary and on many other commissions of the Church. He translated, wrote and edited a number of religious and devotional books, and also was accomplished in music. In his later years he attended the Immanuel Church at St. Bernard and enjoyed the fine friendship of the members and the friends in the

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community. When his health permitted he would preach occasionally in the Immanuel Church or in neighboring congregations. He took seriously ill last April and never fully recovered from the affliction. The following translation into the German, by Dr. Vitz, of the Hymn, "I heard the voice of Jesus say, 'Come unto Me and rest,'" expresses the spirit and the faith and the hope of the deceased, both in life and in death:

JESU GNADENRUF

Ich hoerte Jesu Gnadenruf,
"Komm her, du muedes Herz;
An meinem Herzen findest du
Das Heil fuer allen Schmerz."
Ich kam zu Jesu wie ich war,
Mued und krank und matt;
Da schenkte er mir Trost und Ruh,
Nach seiner reichen Gnad'.

Ich hoerte Jesu Gnadenruf,
"Wer durstig ist, der komm;
Der trinke frei aus meinem Born,
Er ist der Lebensstrom."
Ich kam zu Jesu und ich trank
Aus seiner Gnadenflut;
Da ward mein heisser Durst gestillt—
Ich lebe durch sein Blut.

Ich hoerte Jesu Gnadenruf,
"Ich bin dast Licht der Welt;
Ob Dunkel droht, blick auf zu mir,
Dann wird dein Weg erhellt."
Ich schaute auf zu Ihm und fand
Den hellen Morgenstern;
In seinem Lichte wall ich nun
Zur Seligkeit, zum Herrn.

—(Translated by Rev. M. Vitz, D.D.)

ALFRED P. WHISENHUNT

Alfred Pinckney Whisenhunt, A.B., A.M., son of Marcus and Caroline Whisenhunt, born May 5, 1862, passed from earth Dec. 29, 1934, aged 72 years, 7 months and 24 days. He was united in holy wedlock with Miss Bettie Eugenia Smith, Nov. 5,

1890. Surviving him are his mother, 92 years old, his widow, and the following children: Earl D., New York City; Ralph B., Miami, Fla.; Mrs. Cullen A. Little, Globe, Ariz.; Mrs. N. C. DeShazo, Draper, N. C.; Fred S., Newton, N. C.; Rev. Roy C., Faith, N. C.; Johnson C., Claremont, N. C. Five brothers, Julius, John, David and Otis, of Hickory; Loy, of Charlotte, and one sister, Mrs. Laura Milligan, of Salisbury, also mourn his departure. In early youth he united with the Church and was active in Sunday School and Church work all his life.

Prof. Whisenhunt gave 50 years of service to school work in Catawba county. A Catawba college catalogue gives us a brief incomplete record as follows: Superintendent of Public Instruction of Catawba county, 1899-1903; Organizer and Principal of Hickory Graded School; 20 years Superintendent of Newton Graded school, 1913-1915; Professor of Latin and Mathematics, later of Mathematics and Education, Catawba College, 1915-1923; Organizer and Principal of Claremont High School, 1923-1931. Several children by reason of distance were unable to attend the funeral. A servant of God and men has gone from out midst—one who found joy in helping young people discover the greater values of life. He rests from his labors, but he shall continue to live in the lives of thousands whom he taught and influenced for good.

The funeral was conducted from Grace Church, Newton, Monday, Dec. 31, by his pastor, Rev. Carl Clapp, assisted by Dr. J. D. Andrews, Revs. O. B. Michael, C. C. Wagoner, and Rev. R. B. Sigmon, of the Lutheran Church, and interment was made in East View Cemetery. Other ministers present were Revs. J. A. Koons, H. L. Fesperman, H. L. Carpenter, Joshua Levens and Dr. Fritz, of Lenoir-Rhyne College.

—C. C. W.